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# I N D E X.

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**BE**—to say, *the same thing cannot be and not be*, is to speak obscurely; to say, *whatsoever is, either is or is not*, is to speak absurdly. i. 19:—of whatsoever it may be said, *it has been* or *it shall be*, of the same it might have been said heretofore, or may be said hereafter, *it is*. i. 94:—*what shall be, shall be*, a proposition as necessary as this, *a man is a man*. i. 130.



**BEAST**—The *Beast* and the *false prophet*, shall be tormented everlastingly. iv. 358.

**BEAUTY**—is honourable, as a sign of natural heat and of much issue. iv. 38. iii. 75.

**BEDE**—has somewhat of ghosts that said they were in purgatory. iii. 687.

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**BEES**—and ants, numbered by Aristotle amongst political animals. iii. 156. iv. 120, 245. ii. 66:—but have no direction other than their particular appetites. iii. 156:—have art, prudence, and policy, nearly equal to that of mankind. iv. 244. v. 80.

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**BEGGARS**—their mode of saying their *pater-noster*. iv. 25:—have in their minds no images or conceptions answering to the words. iv. 26.

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**BELIEF**—the end or resolution of discourse beginning at the saying of some man. iii. 54:—in belief two opinions, of the saying of the man, and of his virtue. *ibid.* to *believe in*, a phrase never used but in the writings of divines. iii. 54:—has raised many disputes about the right object of the Christian faith. *ibid.*:—means, as it is in the Creed, not trust in the person, but confession of the doctrine. *ibid.*:—all men believe in God, how. *ibid.*:—all do not believe the doctrine of the Creed. *ibid.* the honour done in believing is due to the person believed in, when. iii. 55:—when we believe, without immediate revelation, that the Scriptures are the word of God, our belief is in the Church. *ibid.*:—they that believe what a prophet says in the name of God, believe him to be a true prophet. *ibid.*:—not to believe all the acts written by historians of Alexander or Caesar, gives no just cause of offence to any but the historian. *ibid.*:—whatsoever is believed on the authority of men only, is faith in men only. iii. 55. the proneness of men to believe anything from such as have credit with them, and can with gentleness and dexterity lay hold of their fear and ignorance. iii. 103:

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**BELLARMINE**—the questions handled by him concerning the ecclesiastical power of the pope. iii. 489:—in his controversy *de Summo Pontifice* claims supreme ecclesiastical power for the pope. iii. 547:—his question which of the three forms of government is the best. *ibid.*:—concludes for one mixed of all three. *ibid.*:—his question which is the best form of Church government. *ibid.*:—concludes for the mixed participating most of monarchy. iii. 548:—whether St. Peter had the place of monarch. *ibid.* 549:—that he was Bishop of Rome, and died there. iii. 551:—that the popes are his successors. *ibid.*:—that the pope is supreme judge in all questions of *faith* and *manners*. iii. 554:—the texts of Bellarmine for the pope's infallibility in points of *faith*. iii. 554-7:—for his infallibility concerning *manners*. iii. 557:—his argument for the same from reason. iii. 558:—his texts for the power of the pope to make laws. iii.

- 559-66:—his point, that Christ has committed ecclesiastical jurisdiction immediately to none but the pope. iii. 566:—handlcth not the question of supremacy between the pope and kings, but between him and other bishops. *ibid.*:—alleges bishops to have their jurisdiction *jure divino*, but derived through the pope. iii. 567:—his arguments prove that all bishops receive their jurisdiction, not from the pope, but from their civil sovereign. iii. 568.
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- the texts alleged by him for purgatory. iii. 627-36.
- his interpretation of baptism metaphorical. iii. 632:—his inference of the utility of prayers for the dead. iii. 633:—his inference of three sorts of sins and three sorts of punishments. iii. 634:—his text to prove invocation of saints departed. iii. 636:—to prove the descent of Christ into purgatory. *ibid.*
- BEND**—in all bending, an endeavour of the parts in the convex superficies to go from each other, in the concave to penetrate each other. i. 476.
- BENEFITS**—to have received greater than one can hope to requite, from one to whom one thinks oneself equal, disposeth to counterfeit love, but secret hatred. iii. 87:—benefits oblige, and obligation is thralldom. *ibid.*:—received from one whom we acknowledge as a superior, incline to love. *ibid.*:—cheerful acceptance of, generally taken for retribution. iii. 88:—to receive, though from an equal or inferior, so long as there is hope to requite, disposes to love. *ibid.*:—that which men reap benefit by, they are thought to do for their own sakes, and not for the love of others. iii. 107.
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- BENEVOLENCE**—desire of good to another. iii. 43.
- BERNARD**—Saint, has somewhat of apparitions of ghosts, that said they were in purgatory. iii. 687.
- BEZA**—the text alleged by him to prove the kingdom of God already in this world, *verily I say unto you, that there be some that stand here etc.*, the most difficult of all to answer. iii. 617:—will have it to begin from the resurrection of Christ. *ibid.*
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- BIBLE**—the contention of the divines of England to have it translated into English. iv. 298:—the fruit of its translation. vi. 190-1.
- BIGHAN**—was hanged, a proof for hanging traitors. vi. 126.
- BIRD**—that enters by the chimney, flutters at the false light of a glass window, for want of wit to know which way they came in. iii. 27.
- BISHOP**—the derivation of the word. iii. 526:—taken metaphorically, amongst the heathen as well as the Jews, to signify the office of a king or other guide of the people. *ibid.*
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- iv. 194-5:—*bishop*, *pastor* etc., in the time of the apostles, but divers names for the same office. iii. 526:—their calling to proclaim Christ to the Jews and infidels. iii. 527:—never chosen but by the Churches, till the election, for keeping peace, regulated by the Emperors. iii. 529.

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BLACK—is the privation of light. i. 464:—holes &c., reflecting no light, why they appear black. *ibid.*:—a body with small eminences on its superficies, why it appears black. *ibid.*:—also the sea ruffled with the wind. *ibid.*:—any combustible matter before burning. *ibid.*:—why burning glasses more easily burn black things than white. i. 464.

BLADDER—its swelling and bursting in the exhausted receiver, whence. vii. 21-2.

BLAKE—Admiral, holds Taunton for the parliament. vi. 327:—his battles with Van Tromp. vi. 384-7:—made one of their generals by the Rump. vi. 386:—causes Calais to surrender. *ibid.*:—defeats De Witt and De Ruyter. *ibid.*:—defeats Van Tromp. vi. 393.

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**BLUSHING**—that whereby the passion of shame discovereth itself. iii. 46-7. iv. 42:—in young men commendable, in old men not so, wherefore. iii. 47.

**BODIN**—calls states wherein the sovereign power is divided, not commonwealths, but corruptions of commonwealths. iv. 206.

**BODY**—that bodies without the mind are compounded in the same manner as names, has been the philosophy of many. i. 24:—method of enquiring whether the cause of any appearance or effect be body or accident. i. 75:—definition of. i. 102:—body must be co-incident or co-extensive with some part of space. i. 102. iii. 381:—must be independent of our thought. *ibid.* *ibid.*:—called *subsisting of itself*, why. *ibid.* *ibid.*:—called *subject*, why. *ibid.* *ibid.*:—said to be *existing*, why. *ibid.*:—may be understood by reason, as well as perceived by sense. *ibid.*:—its extension, the same thing with its magnitude, or *real space*. i. 105.

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- EGYPT**—the Egyptian sorcerers worked miracles, though not so great as those of Moses. iii. 363:—thought to have deluded the spectators by a false show of things. iii. 611:—worshipped leeks and onions. *ibid.*:—thought by some to be the most ancient kingdom and nation in the world. vi. 278:—her priests. *ibid.* vii. 74:—their knowledge in astronomy, geometry, and arithmetic. vi. 282. vii. 74.
- why so little rain in Egypt. vii. 41, 42.
- εἶδος, εἶδωλον, ἰδέα—i. 404. iii. 649.
- εἶς—πιστεύω εἰς, words never used but in the writings of divines. iii. 54.
- ἐκείνον, ἐκείνινον—how used by Aristotle. i. 118.
- ELDER**—the seventy elders. iii. 66, 386, 421.
- is, in the New Testament, the name of an office. iii. 526:—were presidents of the assemblies in the absence of the apostles. iii. 528:—were in the apostles' time subordinate one to another. iv. 194.
- ELEAZAR**—and Joshua, distributed the land of promise amongst the Israelites. iii. 234:—assigned to the tribe of Levi no land. *ibid.*:—but the tenth of the



- whole fruits. *ibid.* :—ruled Israel as God's lieutenant, after Moses. iii. 441 :—on Aaron's death the sacerdotal kingdom descended to him. iii. 468. ii. 241.
- ELECT—are such as God has determined should become his subjects. iii. 431 :—for them only are miracles wrought. *ibid.* :—are sometimes called *the Church*. iii. 459. ii. 276 :—shall enjoy eternal life by grace. iii. 623 :—shall have their earthly bodies suddenly changed, and made spiritual and immortal. iii. 625. shall be in the estate of Adam before sin committed. iii. 625 :—are the only children of the resurrection. iii. 627 :—are equal to the angels, and are the children of God. *ibid.* :—shall be not consumed, but refined, in the conflagration of the world at the day of judgment. iii. 632. are not properly called a *Church*. ii. 276 :—are a *future Church*. *ibid.* 279 :—shall triumph over the reprobate. ii. 276.
- ELECTION—the *liberty* of election does not do away with the *necessity* of electing this or that particular thing. iv. 245 :—he that is led to prison by force, has election whether he will walk or be dragged. iv. 264.
- ELIAS—the prophet. iii. 417 :—he and Enoch immortal otherwise than by the resurrection. iii. 443 :—his inspiration proved by what miracle. iv. 63.
- ELIJAH—and Ahab. iv. 332.
- ELISHA—the prophet. iii. 417, 493.
- ELIZABETH—totally dissolved the power of the pope. iii. 696 :—cast out his ecclesiastics by her exorcisms. iii. 700 :—the debate in the reign of Mary as to proceeding against her upon the statute of Henry VIII for heresy. iv. 405 :—on coming to the crown repealed all former laws concerning the punishment of heretics. *ibid.* :—her commission to the bishops, called *the High Commission*. *ibid.*
- ELOQUENCE—is power, because seeming prudence. iii. 75 :—seemeth wisdom both to themselves and others. iii. 89. with flattery, disposes to confidence in them that have it. iii. 89 :—both joined with military reputation, dispose men to subject themselves to those that have them. iii. 89-90. passion makes eloquent. iii. 248 :—eloquence draws others into the same advice. *ibid.* without powerful eloquence, the effect of reason little. iii. 701 :—may stand very well together. iii. 702. its nature, to exaggerate, or to make just seem unjust &c. ii. 137 :—takes its principles of reasoning from vulgar opinions. *ibid.* :—addresses itself to the passions. ii. 138 :—its end not truth, but victory. *ibid.* 162. *wisdom* separated from eloquence, by Salust. ii. 161. iv. 209. is twofold. ii. 161 :—the various qualities and ends of each. ii. 162 :—the eloquence fit to stir up sedition, what. ii. 162-3. folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212. is but the power of persuasion. iv. 211 :—its power in exciting the passions. iv. 212.
- EMANCIPATION—is the same thing as manumission. ii. 119.
- EMBRYO—in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407.
- EMPEDOCLES—a natural philosopher, reckoned a poet by whom. iv. 445.
- EMPEROR—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375 :—were obliged, for keeping peace to regulate the election of the bishops. iii. 529. their epistles were laws. iii. 565. deprived of their power by the popes. iii. 661 :—suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694 :—must be esteemed accessories to their own and the public damage. *ibid.*
- EMPIRICUS—Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.
- EMPLOYMENT—is a sign of power. iii. 80.
- EMPSON and DUDLEY—were not favorites, but sponges, of Henry VII. vi. 120 :—well squeezed by his son. *ibid.*
- EMPTY—and full, what. i. 107.
- EMPUSA—what. i. ep. ded. :—sent by Heate, as a sign of approaching evil fortune. *ibid.* :—the best exorcism against her, what. *ibid.* :—the metaphysical Empusa to be frightened away by letting in the light upon her. *ibid.* the Empusa of Dr. Wallis. vii. 355.
- EMULATION—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45. the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.
- END—the last reckoned of extremes, of which the first is the beginning. i. 98 :—by some called the *final cause*. i. 131.

from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.  
 he that deserteth the means, deserteth the end. iii. 323:—he that retains the end, retains the means. ii. 106.  
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 is the small beginning of motion in man's body, before it appears in visible action. iii. 39.  
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**ENDOR**—the woman of. iii. 414:—foretold Saul his death. *ibid*. 426:—not therefore a prophetess. iii. 414:—but her imposition guided by God to be the means of Saul's discomfiture. *ibid*.  
**ENEMY**—a man is in the power of the enemy, when his person or means of liv-

ing are so. iii. 288, 208:—obedience to the enemy, then no crime. *ibid*. *ibid*.  
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**ENERGUMENI**—a name for madmen, that is, moved or agitated with spirits. iii. 65.  
**ENGAGEMENT**—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.  
**ENGLAND**—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.  
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 and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. *ibid*.  
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- ENOCH**—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443:—his translation peculiar to them that please God. iii. 623.
- ENTHUSIASM**—the supposed possession of madmen with a divine spirit. iii. 102.
- ENTITY**—*essence, essentiality, entitative, &c.*, insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675:—not beard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.
- ENVY**—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47:—joined with pleasure in imagining ill fortune befalling him. iv. 45.
- ἐπάμφορος, ἐφαρμογή**—how used by Euclid. vii. 192, 196-7.
- EPHESIAN**—Diana. iii. 225.
- EPHESUS**—Council of. iv. 400. vi. 176.
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- EPILEPSY**—the disease of, what. iii. 317:—supposed by the Jews to be one kind of possession by spirits. *ibid.*:—resembles the possession of the body politic by the spiritual power. *ibid.*
- ἐπίσκοπος**—an overseer, particularly a pastor or shepherd. iii. 526.
- EQUALITY**—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135. no definition of, in Euclid. i. 272. vii. 197:—the definition necessary in geometry. vii. 197.
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- EQUATION**—the finding out of the equality between known and unknown things. i. 90:—what necessary to such finding out. *ibid.*:—is best done by him that has the best natural wit. *ibid.*
- EQUILIBRIUM**—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355:—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. *ibid.*
- EQUINOX**—cause of the precession of. i. 440-43. vii. 102-4:—why so called. i. 443:—is said by Copernicus and others, to be a degree in 100 years. vii. 103.
- EQUIPONDERATION**—what. i. 351:—plane of, what. *ibid.*:—diameter of, what. i. 352:—centre of. *ibid.*
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- if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355:—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. *ibid.*
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- ERGAMENES**—destroys all the priests of Meroe. vi. 281. vii. 74.
- ERROR**—and falsity, how they differ. i. 55:—of the mind, without the use of words, how it happens. i. 55-7. iii. 23.



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- errors repugnant to philosophy, what. i. 57:—errors in syllogizing, consist in what. *ibid.*:—error from supposing some things to exist necessarily, others contingently or by accident. i. 60:—from placing some ideas in the understanding, others in the fancy. i. 61.
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- ESSENCE—of any body, that accident for which we give it a certain name. i. 117. vii. 221:—same essence, inasmuch as generated, called the *form*. i. 117:—by some called the *formal cause*. i. 131:—not intelligible. *ibid.*
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- ESTHER—the history of Queen Esther, is of the time of the *Captivity*. iii. 371.
- ETERNAL—an eternal *now*, or nunc-stans. i. 413. iii. 35, 677. iv. 276, 299.
- whatsoever is eternal was never generated. i. 431.
- ETHER—a fluid ether so fills up the universe, as to leave in it no empty space. i. 426:—the parts of, supposed to have no motion but that received from bodies floating in them, not being themselves fluid. i. 448, 481.—has mingled in it innumerable atoms of different degrees of hardness, and having simple motions. i. 474.
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- ETHICS—why have the writings of geometricians increased science, whilst those of ethical philosophers have increased nothing but words. i. 9:—ethical writings, how used to confirm wicked men in their purpose. *ibid.*:—what chiefly wanting in them. *ibid.*
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- ETYMOLOGY—is not a definition. vi. 30:—when true, shows light towards finding out a definition. *ibid.*
- EUCARIST—the worship of, is or is not idolatry, according to what. iii. 653-4:—the sacrament of instituted by Christ. ii. 264.
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 EUSEBIUS—bishop of Cæsarea, present at the council of Nice. iv. 397:—his letter to absent bishops, to subscribe the creed. *ibid.*  
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one Church cannot be excommunicated by another. iii. 506. ii. 289.

the sentence of, importeth advice not to keep company, or so much as to eat with the excommunicate. iii. 506. ii. 289:—against a sovereign prince or assembly is of no effect. *ibid.* ii. 290. iv. 198.

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*ibid.*:—therefore upon a true and unfeigned Christian, none. *ibid.*:—nor upon a professed Christian, till his behaviour is contrary to the law of his sovereign. *ibid.*

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excommunication by the apostles, was a denouncing of the punishment to be inflicted by Christ when in possession of his kingdom. iii. 562:—then not properly punishment as upon a subject, but revenge as upon an enemy denying his right to his kingdom. iii. 563.

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the effect of excommunication. vi. 172:—they that die excommunicate in the Church of England at this day, are damned. vi. 174.

**EXCUSE**—that by which a crime is proved to be none at all. iii. 287:—can be only that which takes away the obligation of the law. *ibid*:—the want of means to know the law. *ibid*:—not the want of diligence to enquire. *ibid*:—the terror of present death. iii. 288:—or any fact done for preservation of life. *ibid*:—facts done by authority, are excused against the author. *ibid*:—facts done by authority of the sovereign power, are totally excused. iii. 287.

**EXHORTATION**—and dehortation, is counsel, with signs of vehement desire to have it followed. iii. 242:—have a regard to the common passions and opinions of men in deducing reasons. iii. 243:—are directed to the good of him that giveth them, not of him to whom given. *ibid*. the use of, lieth only in speaking to a multitude. iii. 243. they that exhort and dehort when required to give counsel, are corrupt counsellors. iii. 243.

are lawful, and also laudable, in him that may lawfully command. iii. 244:—but are then, not counsel, but command. *ibid*.

**EXILE**—is what. iii. 303:—not in its own nature punishment. *ibid*:—no such punishment ordained in Rome. iii. 304:—tends many times to the damage of the commonwealth, why. *ibid*.

an exile is a lawful enemy of the commonwealth. iii. 304.

is made a punishment, how. iii. 304.

**EXORCISE**—the use of exorcism, holy water &c., kept in credit by favouring the opinion of fairies, ghosts, &c. iii. 9-10:—the doctrine of exorcism and conjuration of phantasms, whence. iii. 616, 644:—is rarely and faintly practised, but not yet given over. iii. 644.

**EXPECTATION**—presumption of the future. iv. 17:—is from remembrance of the past. *ibid*.

**EXPERIENCE**—those content with daily experience, are men of sounder judgment, than those whose opinions, though not vulgar, are full of uncertainty and carelessly received. i. 2.

experience is nothing but memory. i. 3. iii. 664. iv. 18:—is store of phantasms, arising from the sense of many things. i. 398.

without experience and memory, no knowledge of what will prove pleasant or hurtful. i. 408.

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much experience, prudence. iii. 37, 60:—to observe by experience, and remember all the circumstances that may alter the success, impossible. *ibid*.

the want of, sometimes the cause of the folly of many and great digressions in discourse. iii. 58.

experience of men of equal age, not much unequal as to quantity. iii. 60:—lies in what. *ibid*.

all actions and speeches proceeding from experience, why honourable. iii. 79-80.

is but remembrance of what consequents have followed what antecedents. iv. 16, 27:—concludes nothing universally. iv. 18:—no conclusion from experience that anything is *just* or *unjust*, *true* or *false*, &c.

all knowledge is but experience. iv. 27.

**EXPERIMENT**—mean and common experiments are better witnesses of nature,



- than those that are forced by fire and known but to few. vii. 117.
- EXTENSION**—space falsely taken to be the extension of bodies. i. 93, 102.  
to divide a body, its extension, and the idea of that extension, is the same with dividing any one of them. i. 108.
- EXTENUATION**—that by which a crime is made less. iii. 287:—sudden passion, an extenuation. iii. 291.
- EXTREME**—and mean, what. i. 98.
- EYE**—spies are the eyes of the commonwealth. iii. 231.  
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—are apt to look asquint towards their private benefit. iii. 250.  
no one takes aim with more than one eye. iii. 250.
- EZEKIEL**—prophecied in the *Captivity*. iii. 373.
- EZRA**—the book of, written after the *Captivity*. iii. 371.
- FABIUS**—the dictator, deprived of his dictatorship by the Roman people. ii. 104.
- FACTION**—one of the greatest of human powers. iii. 74.  
leagues of subjects are commonly called factions. iii. 223:—a number of men part of a sovereign assembly, consulting apart to guide the rest, is a faction unlawful. *ibid.*:—to entertain more servants than required for the government of his estate, is in a private man faction and unlawful. iii. 224:—factions for kindred, government of religion, or of state, are unjust. *ibid.*  
no war so fierce, as between those of different factions in the same commonwealth. ii. 7:—factions arise out of great assemblies, out of factions sedition and civil war. ii. 138.  
a *faction*, what. ii. 139, 175-6:—the word, whence derived. *ibid.*:—how *bred* in a commonwealth. ii. 163:—how *governed* by a faction. *ibid.*:—is a city within a city. ii. 176.  
factions soon find out that an absolute monarch, that is a general, is necessary for defence and peace. iv. 169.
- FAIRFAX**—a right presbyterian, but in the hands of the army. vi. 334:—replaces the fugitive members, is made generalissimo and constable of the Tower. vi. 341:—refuses to fight against the Scotch presbyterians, and lays down his commission. vi. 371.
- FAIRIES**—and ghosts, whence the opinion of. iii. 9:—the opinion of, either taught or not confuted, for whose ends. iii. 9-10. and bugbears, gods of the Gentiles. iii. 100.  
their kingdom, invisible, walking in the dark. iii. 316.  
ghosts, fairies, and other matter of old wives' tales. iii. 605, 697. vii. 58.  
the *kingdom of darkness* and the *kingdom of the fairies*. iii. 697-700.  
have but one universal king, Oberon. iii. 698.
- FAITH**—is the end or resolution of discourse beginning at the saying of another man. iii. 54:—to have faith in, and to believe a man, signify the same thing. *ibid.*:—whatsoever is believed on the authority of men only, is faith in men only. iii. 55.  
examples of the weakning of men's faith in religion. iii. 107.  
keeping of, and violation of, in covenant. iii. 120. ii. 29-30.  
the violation of, by some allowed for the getting of a kingdom. iii. 132.  
of the reward to be given after death to breach of faith, no knowledge. iii. 135:—such breach, not a precept of reason or nature. *ibid.*  
of supernatural law, is not a fulfilling, but only an assenting to it. iii. 273:—is not a duty, but a gift from God. *ibid.* 588, 590.  
*that faith is attained by supernatural inspiration, not by study and reason*, seditious doctrine. iii. 311. ii. 156.  
a man must render a reason of his faith. iii. 311. ii. 156:—faith comes by accidents all contrived by God. iii. 312, 588:—is not a miracle. *ibid.*:—is the gift of God. iii. 588, 590.  
men that know not the obligation of keeping faith, know not the right of any law of the sovereign. iii. 324.  
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has no relation to compulsion. iii. 491, 518.  
new articles of faith not to be made, obliging men to a needless hurthen of conscience. iii. 505.  
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no man that errs in any point of faith necessary to salvation, can be saved. iii. 558.  
the violation of faith, is contrary to the divine law, both natural and positive. iii. 579, 577, 580, 587. ii. 30.  
the faith of Christians has ever had for

foundation, first the reputation of their pastors, afterwards the authority of them that made the Scriptures law, their Christian sovereigns. iii. 588:—the causes of, are various. *ibid.*:—the most ordinary, that we believe the Bible to be the word of God. *ibid.*

all the faith required, declared by the Scriptures to be easy. iii. 592.

faith only justifies, in what sense. iii. 600. ii. 314.

is internal and invisible. iii. 601.

men that study only their food and ease, hold their faith as it were by entail, unalienable except by an express and new law. iii. 658.

faith and other virtues said to be *poured* or *blown* into a man. iii. 675.

faith is worked in every man according to the purpose, not of them that plant the word, but of God that giveth the increase. iii. 696.

is the only bond of covenants. ii. 25:—is to be kept with all men. ii. 30:—even those that keep no faith with others. *ibid.* is a part of Christian doctrine not comprehended under the name *law*. ii. 62.

the opinion that *faith comes by inspiration* has made apostates from natural reason almost infinite. ii. 156:—sprang from what sort of men. ii. 156-7.

not the want of *faith* in those that obey not the precepts of Christ, shall be punished, but their former sins. ii. 265.

questions of faith, cannot be searched into by natural reason. ii. 295:—nor without a divine blessing to be derived from Christ himself by imposition of hands. ii. 297.

*faith*, assent to a proposition from confidence in the person proponnding. ii. 304-5:—the difference between *faith* and *profession*. ii. 305:—between *faith* and *knowledge*. *ibid.*:—between *faith* and *opinion*. *ibid.*

*mysteries of faith*, to be interpreted by ecclesiastics lawfully ordained. iii. 297:—are like wholesome, but bitter pills, to be swallowed whole without chewing. ii. 305. iii. 360.

whence so many tenets of inward faith, all held necessary to salvation. ii. 316, 319. signifies sometimes *belief*, sometimes the belief of a *Christian*, sometimes *keeping a promise*. iv. 22-3.

faith is what. iv. 29:—defined by St. Paul, *the evidence of things not seen*. iv. 64:—ceases in heaven, why. iv. 65:—its efficient author is God. iv. 65:—in what sense. *ibid.*

is called *dead* without works. iv. 184:—

works are called *dead works* without faith. *ibid.*

in what sense called a *substance*. iv. 308.

**FALSE**—a false proposition cannot follow from true propositions. i. 42.

falsity proceeds from negligence, not from deception either by the things themselves, or by the senses. i. 56:—belongs not either to things, nor imaginations of things. i. 56-7:—is the same thing as *false proposition*. iv. 24:—does often produce truth, but produces also absurdity. vii. 62.

**FAME**—desire of fame after death, disposes men to laudable actions. iii. 87:—such fame why not vain. *ibid.*

derives from the people. ii. 134.

**FAMILY**—the concord of, dependeth on natural lust. iii. 114.

where men have lived in small families, robbery has always been a trade. iii. 154. cities and kingdoms are but great families. iii. 154. ii. 108:—a great family is a little monarchy. iii. 191. ii. 84, n. 108:—but not properly a commonwealth, unless of power not to be subdued without hazard of war. *ibid.*

families are private systems, regular. iii. 221.

families invading each other with private force, do unjustly. iii. 224.

monarchy, aristocracy, and democracy mark out three sorts of masters of families, not of schoolmasters for their children. iii. 548:—the lord of the family chooseth at his discretion his chaplain, as also a schoolmaster for his children. iii. 560.

is composed of what. ii. 121. iv. 158:—may be termed an *hereditary kingdom*, when. ii. 122. iv. 159:—differs from an instituted monarchy, wherein. ii. 122:—but has the same rights and authority. *ibid.*:—the beginning of all dominion was in families. vi. 147:—the father of the family, his rights by the law of nature, what. *ibid.*:—has a lawful right to make war on another father of a family, according to the intention. vi. 148.

**FANATIC**—the *Fanatics* in the late civil war, what. iv. 328:—few bishops that can act a sermon so well as the presbyterian or fanatic preachers. iv. 330.

**FANCY**—the phantasms remaining after the object is removed. i. 396:—does not suppose the time past. i. 398:—differs from memory therein. *ibid.*:—in fancy, we consider the phantasms as they are. *ibid.* he is said to have a good fancy, that observes readily the likeness of things remote from each other. i. 399. iii. 57. iv. 55. the seeming or fancy called *sense*. iii. 2:

- is the appearance of sensible qualities. *ibid.*:—both in waking and dreaming. *ibid.*:—the object is one thing, the fancy another. *iii.* 3.
- original fancy, is sense. *iii.* 3:—caused by the pressure of external things upon our organs. *ibid.*
- what it is the Greeks call *fancy*. *iii.* 4.—signifies *appearance*. *ibid.*:—as proper to one sense as to another. *ibid.*
- fancies are motions within us, relics of those made in sense. *iii.* 11, 38-9.
- fancy without judgment, not commended as a virtue. *iii.* 57:—a great fancy without steadiness and direction to some end, one kind of madness. *iii.* 58.
- without the passion of the desire of power, no great fancy, or much judgment. *iii.* 61.
- celerity of fancy, its effect. *iii.* 701:—it and judgment may have place in the same man, by turns. *iii.* 702.
- judgment and fancy, their several operations. *iv.* 449:—celerity of fancy consists in what. *ibid.*:—the marvellous effects to the benefit of mankind produced by *fancy* guided by the precepts of true philosophy. *iv.* 449-50,
- FASTING**—for the dead, is either for honour's sake to their persons, or for the particular damage of the mourner. *iii.* 628.
- FATE**—properly, *the word spoken*. *iii.* 409:—is taken in the same sense as the *word of God*, signifying his power &c. *ibid.*
- FATHER**—in the state of nature, without the declaration of the mother cannot be known. *iii.* 187. *ii.* 117:—the right of dominion determined by the civil law for the most part, but not always, in favour of the father. *ibid.*
- if the mother be his subject, the child is in his power. *iii.* 188:—the father and mother, before commonwealth, are absolute sovereigns. *iii.* 222:—lose of their authority only so much as the law taketh from them. *ibid.*
- the father of every man was originally his sovereign lord. *iii.* 329:—does not, by the institution of sovereign power, lose the honour due for education. *ibid.*
- the *Ancient Fathers*, men that might too easily believe false reports. *iii.* 686:—their writings contain somewhat of apparitions, ghosts, and of the traditions called the unwritten word of God. *ibid.*:—suspected not the abuse of the power of the Roman Church, nor had benefit by it. *iii.* 687:—were men without great knowledge of natural causes. *ibid.*
- whether in the state of nature, the son may without doing injury kill his father. *ii.* 10, n.
- not obliged by covenant to testify against the son &c. *ii.* 26.
- the property of the father descends to the son, by the law of nature. *ii.* 41:—the son has no property distinct from his father's. *ii.* 84, n. 157.
- FAWNS**—the woods filled by the Gentiles with fawns and nymphs. *iii.* 99.
- FEALTY**—is homage confirmed by an oath. *vi.* 73, 156.
- FEAR**—and hope, how named from alternate aversion and appetite. *i.* 409:—fear without hope, called *hate*. *ibid.*
- aversion, with opinion of hurt from the object. *iii.* 43.
- any quality that makes a man beloved or feared of many, is power. *iii.* 75.
- is dishonourable, why. *iii.* 79.
- of death and wounds, disposes men to obey a common power. *iii.* 86:—of oppression, disposes men to anticipate or to seek aid by society. *iii.* 88.
- in what sense said by some of the old poets, that the gods were created by human fear. *iii.* 95.
- fear holds men to their covenants. *iii.* 129:—of power invisible, or of the power of men. *ibid.*
- is consistent with liberty, how. *iii.* 197:—all actions done for *fear* of the law, are actions which there was *liberty* to omit. *ibid.*
- of all passions, that which inclines men most to peace. *iii.* 285.
- bodily fear*, the only fear that justifies the act. *iii.* 285:—crimes committed in duels, through fear. *iii.* 286:—crimes committed through the fears of superstition. *ibid.*
- is a confession of power. *iii.* 353.
- disposes sometimes to the desertion of the public defence. *iii.* 701-2:—no repugnance between fearing the laws, and not fearing a common enemy. *iii.* 702.
- is the origin of all society. *ii.* 6, 206-7.
- answer to the objection, that if men were mutually afraid of one another, they could not endure each others looks. *ii.* 6, n.
- is foresight of future evil. *ii.* 6, n.:—to provide that they may not fear, is incident to the fearful. *ibid.*
- the cause of mutual fear arises from the natural equality of man, and his will to hurt. *ii.* 6. *iv.* 82:—makes men desire to quit the state of nature, and get allies. *ii.* 12.
- is what. *iv.* 32:—nothing but fear can, in



the state of nature, justify taking away life. iv. 118.

disposes to rebellion, how. iv. 201.

just fear dispenseth not with the precepts of God, but extenuateth the fault, how. v. 291.

**FELICITY**—continual success in obtaining the things from time to time desired. iii. 51, 85. iv. 33:—the felicity ordained by God for them that devoutly honour him, will be known only when enjoyed. *ibid.*:—of this life, consists not in the repose of a mind satisfied. iii. 85.

of beasts, the only felicity the enjoyment of their daily food and lusts. iii. 94.

extraordinary felicity, one of three only testimonies of divine calling. iii. 107:—the opinion of the felicity of another, can be expressed only by words. iii. 349. consists not in *having* prospered, but in *prospering*. iv. 33.

**FELONY**—the meaning and derivation of the word. vi. 80-2:—whether treason is felony. vi. 84.

*felo de se*, who. vi. 88.

felony comprehends both robbery and theft. vi. 91:—cutting and carrying away, without laying down, another man's wheat or grass, is not felony, why. vi. 91-4:—nor stealing a box of charters. vi. 92.

the punishment of. vi. 129:—instances of beheading for felony. vi. 130:—an innocent man accused of felony flieth for fear, and is afterwards found not guilty, he shall forfeit his goods and chattels. vi. 137.

**FERMENTATION**—the motion which congregates homogeneous, and dissipates heterogeneous bodies. i. 324. vii. 134:—in the parts of the air, how caused by the simple circular motion of the sun. i. 449.

**FERVOR**—all *fervor* not caused by fire. i. 324:—when heat found in it, caused by fermentation. i. 325.

**FEVER**—rebuked by Christ. iii. 68.

**FICTION**—definition of fiction of the mind. iv. 11.

**FIDEJUSSOR**—what. iii. 152.

**FIDELITY**—a branch of natural justice. iii. 259.

**FIFTH-MONARCHY MEN**—their party in the Civil War. vi. 167:—one of the brood hatched by the presbyterians. vi. 333:—their tenet, what. vi. 391.

**FIGURE**—the variety of figures, arises out of the variety of motions by which made. i. 69-70.

is quantity, determined by the situation of all its extreme points. i. 202:—like figures, what. *ibid.*:—figures alike placed. *ibid.*:—whether any figure be like or un-

like to any other proposed figure, how to be known. *ibid.*

figure *deficient*, what. i. 247:—*complete*, what. *ibid.*:—complement of a deficient figure, what. *ibid.*:—deficient figure made by a quantity decreasing to nothing by proportions proportional and commensurable, is to its complement in what proportion. *ibid.*:—the magnitudes of all deficient figures, whose bases decrease in proportions proportional to those by which their altitudes decrease, how to be compared with the magnitudes of their complements, and of their complete figures. i. 251.

how three-sided deficient figures may be described. i. 253.

how to draw a straight line touching a deficient figure in any point. i. 256:—in what proportion a deficient figure exceeds a rectilineal triangle of the same altitude and base. *ibid.*:—in what proportion the solids of three-sided deficient figures exceed a cone of the same altitude and base. i. 258.

how to describe in a parallelogram a plain deficient figure, so that it be to a triangle of the same base and altitude as another deficient figure, plain or solid, twice taken, is to the same deficient figure together with the complete figure in which it is described. i. 259:—the proportions of the spaces described with accelerated velocity in determined times, to the times themselves, the velocity being accelerated in various degrees in the several times. i. 260-62:—if the velocity varies as the time, it increases as the numbers in immediate succession from unity. i. 262:—if it varies as the square of the time, it increases as the numbers from unity, missing every other number. i. 263:—if as the cubes of the times, then as the numbers from unity, missing two in every place. *ibid.*

if any line or superficies decrease in proportions commensurable to the proportions of the times in which they decrease, the magnitudes of the figures described may be known. i. 264.

the principle of philosophy, which is the foundation of the doctrine of deficient figures. i. 264.

the causes which determine the quantities of two deficient figures, whereof one is the complement of the other, differ in what. i. 264.

by describing deficient figures in a parallelogram, may be found any number of mean proportionals between two given straight lines. i. 267.

- FLOU**—used by the common people of France as we use the word *felon*. vi. 81:  
—signifieth what. *ibid*.
- FINCH**—Chancellor, his flight. vi. 270.
- FIRE**—warms, not because it is body, but because it is hot. i. 121.  
how generated from the sun. i. 450.  
is said to be generated, when a body by the motion of its parts both heats and shines at once. i. 451:—is not a body distinct from matter combustible, but the matter itself when it shineth and heateth. *ibid*.:—cause of the shining and heating in body, is the cause of the generation of fire. *ibid*.  
how generated by the collision of two flints. i. 453.  
generates an endeavour to simple motion, how. i. 455.  
makes some things soft, others hard, why. i. 455-6.  
hay laid wet together in a heap, why it becomes heated. i. 456.  
generated by attrition. i. 459:—caused by the endeavour of the fluid particles to get out. *ibid*.  
why it makes black any combustible matter before burning. i. 464.  
hardens by evaporation. i. 477.  
a man born blind, from hearing it talked of and feeling it may know that there is such a thing as fire, but cannot have an idea of it in his mind such as they have that see it. iii. 93.  
one of the gods of the Gentiles. iii. 99.  
is the only *lucid* body here on earth. iv. 6:—worketh by motion equally every way. *ibid*.:—being enclosed, is extinguished. *ibid*.:—works by *dilatation* and *contraction* alternately. *ibid*.:—produces thereby motion in the brain, how. iv. 6-7.  
is what. vii. 119:—is not flame. *ibid*.:—how generated by friction. vii. 124.
- FISH**—why not pressed to death at the bottom of the sea. vii. 13, 139-141.
- FITZHERBERT**—*De Natura Brerium*. vi. 39.
- FITNESS**—the particular power or ability for that whereof a man is said to be worthy. iii. 84.
- FLAME**—is greater or less of matter compounded of hard little bodies, as they fly out in greater or less quantities. i. 454:—why wood and other things flame with a manifest mixture of wind. *ibid*.  
is nothing but an aggregate of shining particles. i. 455. vii. 30, 119:—the cause of, what. *ibid*. vii. 29-30.  
why glass is easily melted by blowing the small flame of a candle. i. 455.
- FLATTERY**—is seeming kindness. iii. 89.
- FLETA**—wrote in the time of Edward II. vi. 32.
- FLEETWOOD**—vi. 402, 403:—made lieutenant-general. vi. 408.
- FLEXION**—supposes mutation in respect of situation in respect of the smallest parts of the body bent. i. 343:—causes an accession from the interior to the exterior parts. *ibid*.
- FLUID**—what bodies so called. i. 334, 425:—conceived by some to consist of small grains of hard matter. i. 417:—may be conceived to be of its own nature as homogeneous as either an atom, or as vacuum itself. *ibid*.  
divides itself into parts perpetually fluid. i. 426.  
intermingled with atoms and confined in a small space, how it becomes hard. i. 476-7.  
fluid bodies, the more swiftly they descend, the smaller the particles into which they are dissipated. i. 513.  
fluid bodies are made cold by the pressure of the air. i. 472, 522:—no fluid body has any gravity in its own element. vii. 13.
- FLUX and REFLUX**—See **TIDES, SEA**.
- FOOL**—a natural fool may nod to the strokes of the clock, but can never know what hour it strikes. iii. 22.  
fools value words by the authority of an Aristotle, or of any doctor if but a man. iii. 25.  
hath said, there is no such thing as justice. iii. 132:—*hath said in his heart, there is no God*. *ibid*. iv. 293.  
over natural fools no law. iii. 257:—incapable of *just* and *unjust*. *ibid*.
- FORCE**—cannot be said to have quantity, otherwise than by *motion* and *solid*. i. 26.  
is velocity of motion computed in every part of the magnitude moved. i. 115:—is impetus or quickness of motion, multiplied either into itself, or into the magnitude of the movent. i. 212.
- FORGIVENESS**—is the restitution of liberty. iii. 126.
- FORM**—of a body, its essence, inasmuch as generated. i. 117:—by production or perishing of accident, the subject is said to be *changed*, of form, to be *generated* or *destroyed*. i. 118.  
is power, as recommending to the favour of women and strangers. iii. 75. iv. 38.  
*matter, body, and form*. iv. 309.
- FORTITUDE**—magnanimity in danger of death or wounds. iii. 44.  
the cause, and not the degree of daring, makes fortitude. iii. 147. ii. 49.

is the faculty of resisting those dangers which are more hardly declined than overcome. ii. 49:—is a precept of reason. *ibid.*

**FORTUNE**—good, if lasting, why honourable. iii. 79. iv. 39:—ill-fortune and losses, dishonourable. *ibid.* *ibid.*

all men inquisitive of the causes of their own good and evil fortune. iii. 94:—which for the most part invisible. *ibid.*:—have nothing to accuse of their fortune but some power invisible. iii. 95.

the solicitude for, inclines to fear and hinders from the search of the causes of other things. iii. 96:—occasions the feigning of many gods. *ibid.*

hoped for superstitiously, from things having no part in the causing of it. iii. 97:—the declarations of powers invisible concerning good and evil fortune, how guessed at by men. iii. 98.

their own ignorance invoked by the Gentiles under the name of *Fortune*. iii. 100:—men made to believe that they should find their fortunes at the oracles of Delphi, Delos &c. iii. 102:—or in the leaves of the Sybils. *ibid.*:—or in the speeches of madmen, supposed to be possessed. *ibid.*:—or in the stars at their nativity. *ibid.*:—or in thumomancy. *ibid.*:—or in necromancy. *ibid.*:—or in augury. *ibid.*:—or in haruspicina. *ibid.*:—or in dreams, or in the chattering of birds. *ibid.*:—or in metoposcopy or palmistry. *ibid.*:—or in *omina*, *portenta*, and *ostenta*. iii. 103.

is put by the Schools for the *cause* of things contingent. iii. 679.

*good fortune*, is but the favour of God. iv. 38.

**FRANCE**—silly young men that affect a broken English, in order to be thought perfect in the French language. iv. 342.

**FRAUD**—and force, the two cardinal virtues in war. iii. 115.

no fraud can be *pious* but in him that hath lawful right to govern whom he be-  
guileth. iv. 297.

**FREDERICK BARBAROSSA**—the emperor, held the stirrup for Pope Adrian. iii. 694:—was not likely, if he had not done it, to have succeeded in the empire. *ibid.*:—in his time the Pope, having got the upper band of him, first introduced the punishment of burning for heresy. vi. 104.

**FREE**—*free-will*, or any *free* but free from being hindered by opposition, words absurd. iii. 33.

a *free man*, what. iii. 196.

the words *free* and *liberty*, when applied

to anything but bodies, are abused. iii. 197.

the *way* is free, a *free gift*, to *speak* freely, what they mean. iii. 197:—*free-will*, what. *ibid.*

he is free, that can be free when he will. iii. 252.

the questions about *free-will*, are philosophical. ii. 318. iv. 182:—are matter of controversy amongst other than Christians. iv. 182.

he is free to do a thing, that may do or forbear as he has the will. iv. 240, 275.

free from *compulsion* and free from *necessitation*, how to be distinguished. iv. 261-2.

*free agent*, the ordinary definition of, non-sense. iv. 275.

*free-will*, not mentioned amongst ancient philosophers, nor the early Christians. v. 1:—a doctrine introduced by the Church of Rome. *ibid.*:—cast out by Luther and Calvin, but introduced again by Arminius. v. 1-2:—became in some part the cause of the following troubles. v. 2.

a free agent, he that has not yet made an end of deliberating. v. 352.

the controversy between the episcopalians and presbyterians about *free-will*. vi. 241.

**FREEZE**—see **ICE**, **SNOW**, **WATER**.

**FRENCHMAN**—a name that formerly comprehended all foreigners, especially the Normans. vi. 84.

**FRIAR**—monks and friars, why exempt from the tributes and tribunals of the state. iii. 609:—their numbers in many places enough to furnish an army for the Church militant to fight against their princes. iii. 610:—are bound by vow of simple obedience to their superiors. iii. 681.

the order of preaching Friars, came up when. vi. 183.

**FRIENDS**—to have friends, is power. iii. 74.

**FRIGUS**—the Latin word, whence. vii. 126.

**FRITH**—of Forth, now become the bound betwixt the two nations. vi. 374.

**FRUGALITY**—in poor men, a virtue. iii. 89:—maketh a man unapt to achieve such actions as require the strength of many men at once. *ibid.*

**FRUITION**—is the delight in the end attained. iv. 32.

**FULL**—and empty, what. i. 107.

**FURY**—madness from excess of pride. iii. 62. the *Furies*, the spiritual officers of the Hell of the Gentiles. iii. 100:—under that name the Gentiles invoked their own rage. *ibid.*



**FUTURE**—the word *future*, signifies the knitting together in the mind of things past with those present. i. 17:—has no being in nature, is a fiction of the mind only. iii. 15.

no conception of the *future*. iv. 16:—but of conceptions *past*, may be made a *future*. *ibid.*

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**GALILEO**—the first that opened to us the gate of natural philosophy universal. i. epis. dedic.

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man is to man either a god or a wolf. ii. dedic.:—behold each other's actions as in a mirror, wherein left is made right and right left. *ibid.*:—his duties contain the elements of the law of nature and nations, the origin of justice, and the essence of Christianity. ii. pref.:—without some coercive power, lives in constant fear of his fellow. *ibid.*

that all men are wicked, clearly declared by the Scriptures. ii. pref.:—that they are so by nature, not to be granted without impiety. *ibid.*:—are by nature, merely sensible creatures. *ibid.*:—have it from nature, to do what is most pleasing, and what necessary for their conservation. *ibid.*:—not therefore to be accounted wicked. *ibid.*

were the wicked less numerous than the righteous, still as they cannot be distinguished, men must by nature fear and invade each other. ii. pref.

a wicked man the same thing with a child grown strong. ii. pref.

receives not his education and use of reason from nature. ii. pref.

the faculties of his nature reduced to four kinds, *strength, experience, reason, passion*. ii. 1.

by all that have written upon *commonwealth*, it is taken for granted that a man is *born fit for society*. ii. 2:—man is by nature an enemy to solitude. ii. 2, n.:—has need of his fellow man to help him to live well. *ibid.*:—has naturally a desire to consort with man. *ibid.*

all men are born unapt for society. ii. 2, n.:—are made fit for it not by nature, but education. *ibid.*

is called by the Greeks ζῶον πολιτικόν. ii. 3.

men come together, not because it could not by nature be otherwise, but by accident. ii. 3:—do not naturally love one another. *ibid.*:—seeks society not for its own sake, but for honour or profit. *ibid.*:—what men do when they meet together in society. ii. 3-4:—is pleased with the comparison of another man's defects and infirmities. ii. 4:—delights in his own vain-glory. *ibid.*:—to wound the absent. *ibid.*:—his reason not ill, that was wont to go out last. *ibid.*

all voluntary society of men, arises either

from mutual poverty or from vain-glory. ii. 5.

the frame of man fragile, and his faculties perishable. ii. 6:—easy for the weakest to kill the strongest. *ibid.*

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seeks *good* and shuns *evil*, by an instinct of nature. ii. 8, 12:—above all, *death*. ii. 8. every man is judge of what conduces to his own conservation. ii. 9.

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condemns in others what he approves in himself. ii. 15:—publicly commends what he privately condemns. *ibid.*

every man presumed to seek his own good naturally, what is just only for peace and accidentally. ii. 42.

is rendered unapt by the desire of present profit to observe the laws of nature. ii. 45:—praises at one time what he dispraises at another. ii. 47:—is in a state of war so long as he metes *good* and *evil* by divers measures. ii. 47-8.

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retains the right to all things, the right of war and of self-defence, so long as he has no caution of invasion from others. ii. 63-4:—without security had, no man supposed to have submitted himself to government, or to have given up his right to all things. ii. 74-5.

his tongue, a trumpet of war and sedition. ii. 67.

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the pravity of mankind, manifest to all. ii. 75.

discord and war spring not from false principles, but from the disposition of men, desiring to appear wise to others as they think themselves. ii. 79, n.:—if men could govern themselves, that is,

live according to the laws of nature, commonwealth would be unnecessary. ii. 81, n. he that can dispose of the *person* of a man, can dispose of all that person could dispose of. ii. 111. iv. 151.

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- NUMBER**—cannot be remembered without names. i. 13. number is *unities*. i. 96:—the limits of number, are *unities*. i. 98:—every number finite. i. 99. all bodies differ in *number* from each other. i. 133:—the same and different in *number*, names contradictory. *ibid.* is exposed by the exposition either of points, or of the names of numbers. i. 141:—is called *discrete* quantity, why. *ib.*:—is quantity in what sense. vii. 194. to expose number by the names of number, what necessary. i. 141. the use of words in nothing so evident as in numbering. iii. 22:—the names of number not in use at one time. iii. 23:—their place supplied by the fingers of one or both hands. *ibid.*:—whence our numeral words but ten in any nation, in some but five. *ibid.* for want of names of number, a beast misseeth not one or two out of her many whelps. iv. 21:—without them a man cannot know how many pieces of money lie before him. *ibid.*
- NUNC-STANS**—the school name for eternity. i. 413. iii. 35, 677. iv. 276, 299:—invented by Thomas Aquinas. iv. 271. v. 329:—no less absurd than a *hic-stans* for an infinite greatness of place. iii. 677.
- NUTRITION**—the matter of, by God laid freely before us at or near the surface of the earth. iii. 232:—consists of what. *ib.*
- OATH**—swearing by the god a man feareth. iii. 129. ii. 27. iv. 93:—the form of. *ibid.* *ibid.*:—must be according to the rites of the religion of him that sweareth. iii. 129-30. ii. 27. iv. 94. no swearing by what the swearer thinks not God. iii. 130. ii. 27:—men swearing by their kings, intend to be understood as attributing to them divine honours. iii. 130. ii. 27. iv. 94. adds nothing to the obligation. iii. 130. ii. 27, 86. iv. 94. oaths are to be used only by order of the commonwealth. iii. 353:—for making judgments certain, or between commonwealths for avoiding war. *ibid.* is to be exacted, only where the breach of faith cannot be known, or where God alone can punish it. ii. 28. is taken in order to the provocation of God's anger, why. ii. 28.
- OBADIAS**—prophecied in the time of Josiah. iii. 373:—his prophecy that salvation shall proceed from Jerusalem. iii. 455.
- OBEDIENCE**—if the fear of spirits, prognostics from dreams &c., were taken away, men would be much more fitted for civil obedience. iii. 10. the desires that dispose men to obey a common power. iii. 86-7. religion cultivated by two sorts of men, to make men more apt to obedience and civil society. iii. 98-9.



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OBERON—the universal king of the fairies. iii. 698.

OBJECT—the apparent not the true magnitude and figure of objects, why. i. 59-60:—nor anything but a phantasm. i. 60. the earnest study of one, takes away the sense of all other objects, why. i. 395:—one object only perceivable by sense at one and the same time. *ibid.* every object a part, or aggregate of parts, of the whole world. i. 410.

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- OBLIQUE—how much weaker than a perpendicular stroke. i. 341.
- OBLIVION—the *Act of*, could not have passed without a parliament, why. vi. 35:—differs from a general pardon, wherein. *ibid.*:—the *Act of Oblivion* at Athens. *ibid.* 145:—at Rome, on the death of Cæsar. *ibid.* *ibid.*:—differs from a Parliament pardon, wherein. vi. 145-6.
- OBSCURITY—why dishonourable. iii. 80:—to be descended from obscure parents, item. *ibid.*
- OCEAN—one of the gods of the Gentiles. iii. 99:—is made up of what seas. ii. ded.:—the main ocean, how it lies. vii. 14:—why it freezes towards the poles. vii. 38-9.
- ODOUR—is made by odorous bodies without the motion of the whole bulk. i. 503:—the cause of, is in the motion of the invisible parts. *ibid.*:—proceeds from their simple motion, not from effluvium. why. *ibid.*  
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- OGNION—deified by the Gentiles. iii. 99:—worshipped by the Egyptians. iii. 611.
- OLIGARCHY—a name given, by those that dislike it, to aristocracy. iii. 171, 683. ii. 93. iv. 127-8.
- OMINA—are what. iii. 103.  
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- ONCETHMUS—the special figure wherewith Wallis graces his oratory. vii. 247.
- ONE—a thing considered amongst other like things, is said to be *one*. i. 96:—the common definition of, to what absurd consequence liable. *ibid.*
- O'NEALE—Sir Phelim, the beginner of the Irish rebellion, hanged. vi. 388.
- OPAQUE—what bodies so called. i. 480:—are heterogeneous. *ibid.*
- OPINION—is a presumption that a thing *will be or will not be, has been or has not been*. iii. 52:—that which is alternate appetite, in deliberating concerning good and evil, is alternate opinion in enquiry of the truth of past and future. *ibid.*:—the last opinion is the *judgment*. *ibid.*  
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the prejudice against tyrants originates in the Greek and Roman authors. ii. 95:—to them not *tyrants* only, but *kings* were odious. *ibid.*

that *tyrannicide* is lawful, seditious doctrine. ii. 153. iv. 208.

under the name of *tyrant* included not only monarch, but all chief rulers in any government whatsoever. ii. 153.

a tyrant, if he commands without right, is justly put to death. ii. 153:—but as an *enemy*, not as a *tyrant*. *ibid.*

**TYRANNOPHOBIA**—the disease of, the fear of being strongly governed. iii. 316.

**ULYSSES**—when others wept, alone wept not, why. iv. 267-8. v. 307:—would not have ventured again into the cave of Polyphemus. vii. 354.

**UMBRE**—what the Latins so called. iii. 96.

**UNDERSTANDING**—is the imagination raised by words, or other voluntary signs. iii. 11:—is common to man and beast. *ibid.*

the understanding peculiar to man, is the understanding of his thoughts by the contexture of the names of things. iii. 11, 28:—is nothing but the conception caused by speech. iii. 28.

want of understanding, ignorance of the signification of words. iii. 90:—disposes men to take on trust the truth they know not, and the errors and nonsense of them they trust. *ibid.*

is by the flame of the passions never enlightened, but dazzled. iii. 174.

ascribed to God, how to be understood. iii. 352.

what meant by *captivating our understanding* to the word of God. iii. 360:—understanding, not in our power to change. *ib.*

is the delivering of names from equivocation. iv. 23.

**UNION**—all uniting of private men, if for evil intent, is unjust. iii. 223:—if for intent unknown, dangerous. *ibid.*

a *unior* of men, is what. ii. 68. iv. 70, 121:—is made by what covenant of every man. iv. 121-2.

**UNITY**—a name given to the infinite number of number. i. 413.

**UNJUST**—may be resolved into what. i. 74:—that taken to be unjust which it has been the custom to punish, from what cause. iii. 91.

**UNIVERSAL**—nothing universal, but names. i. 20, 106. iii. 21. iv. 22:—names so called, why. i. 20. iii. 21.

that the idea of anything is universal, why a false proposition. i. 60.

of singular than universal things, it is easier known that they are. i. 66-8:—and of universal than of singular things, why they are and what their causes. *ib.*



- universals must be known to be, before their causes can be known. i. 68:—are contained in the nature of singular things. i. 69:—the knowledge of them, how to be acquired. *ibid.*
- a universal name denotes the conceptions of infinite singular things. i. 80.
- UNIVERSE—is the aggregate of all bodies. iii. 381, 672 iv. 349:—no part thereof, that is not *body*. iii. 381, 672.
- not all the universe by the common people called *body*. iii. 381.
- UNIVERSITY—things in Universities to be amended. iii. 3:—amongst which the frequency of insignificant speech. *ibid.*
- the universities the source of the opinions contrary to the peace of mankind so deeply rooted in their minds. iii. 330-1. vi. 233:—till Henry VIII, always maintained the Pope against the commonwealth. iii. 332. vi. 233-4:—if not the authors of those false doctrines, yet knew not how to plant the true. iii. 332:—retain yet a relish of that subtle liquor wherewith they were first seasoned against the civil authority. *ibid.*
- is an incorporation of many public schools under one government. iii. 670:—the three principal professions, the Roman religion, the Roman law, and medicine. *ibid.* vii. 346-7:—philosophy hath place there no otherwise than as an handmaid to the Roman religion. *ibid.*
- ibid.*:—geometry, till very lately, had no place at all, as being subservient to nothing but rigid truth. iii. 671. vii. 347.
- not philosophy properly, but *Aristotelity* taught there. iii. 670. vii. 347:—geometry thought *magic*, and an art diabolical. iii. 671.
- have been all erected by the pope's authority. iii. 693. vi. 184, 213:—their teaching serves to keep the errors of the church of Rome undetected. *ibid.*:—the doctrines forged in them, that enabled the pope to mount into the throne of all Christian sovereigns. iii. 695:—are the operatories of the clergy. iii. 699:—received their discipline from authority pontifical. *ibid.*
- are the fountains of civil and moral doctrine, and care should be taken to keep it pure, both from the venom of beathen politicians, and the incantations of deceiving spirits. iii. 713.
- he that would introduce sound doctrines, must begin with the universities. ii. 172.
- the grounds of seditious doctrines learned in the universities. iv. 219. vi. 233:—the profit derived from them by the pope. vi. 185, 214-15. vii. 400:—have been to this nation as the Wooden Horse to Troy. vi. 213:—no lasting peace till they direct their studies to teaching absolute obedience to the laws of the king, and his edicts under the Great Seal. vi. 233:—are the core of rebellions. vi. 236:—the doctrine fit to be taught there, what. *ib.*
- the University of Oxford purged by the parliament. vi. 347.
- all the universities of Europe hold sensation to proceed from species. vii. 339.
- the people stirred up to resist the then supreme civil power by men which came from the universities. vii. 344.
- URIAH—put to death by David. iii. 200.
- URIM AND THUMMIM—how translated in the Septuagint. iii. 557. vi. 279.
- UTILE—good as the means, or profitable. iii. 42:—*jus* and *utile*, is in the state of nature the same thing. iv. 84.
- UXBRIDGE—the treaty of. vi. 327.
- UZZAH—slain for putting out his hand to sustain the ark. iii. 370. vi. 172.
- VACUUM—argument of metaphysicians against the existence of vacuum. i. 109.
- an unanswerable argument against a vacuum. i. 414. vii. 17:—the disputation both for and against, carried on with probability enough. i. 414:—but in all the arguments for, something wanting to conclude them firmly. i. 415-16:—arguments of Lucretius for a vacuum. i. 416-19:—arguments of later writers. i. 420-25:—other phenomena to prove vacuum. i. 425:—how two bodies, contiguous in a common superficies, may be separated without a vacuum. i. 476. vii. 17-18:—the experiment of water enclosed in a vessel for proving a vacuum. i. 422, 517:—the cause of this phenomenon the same with that of thunder. i. 518.
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- no place empty where God is, nor full where he is not. vii. 89.
- VADES—what. iii. 152.
- VAIN-GLORY—see GLORY.
- VALENTINUS—his heresy, what. iv. 392:—condemned by what words in the Apostles' creed. *ibid.*
- VALOUR—magnanimity in danger of death or wounds. iii. 44.
- VALUE—of a man, is measured by comparing him with others. iii. 647.
- VAN CULLEN—Ludovicus, approached nearer than Archimedes to determining the dimension of the circle. i. 287.

- VANDALS**—so long as they were in Christendom, the Arian heresy never extinguished. vii. 77.
- VANE**—and others, sent by the Rump to offer the Union to Scotland. vi. 378:—his axiom as to judging the army. vi. 409:—one of the *Committee of Safety* of Wallingford house. vi. 411.
- VAN TROMP**—engages with Blake off the Goodwin Sands. vi. 384:—endeavours to engage again, but his fleet is scattered by a storm. vi. 386:—engages again with Blake and has the best, and hangs out a broom from his mast-head. *ibid.*:—fights again and is worsted. vi. 387.
- VATES**—the heathen poets, why so called. iii. 413.
- VAYGATES**—where situated. vii. 160.
- VELLEITY**—the appetite so called by the Schools, is what. iv. 41.
- VELOCITY**—is motion according to length. i. 112, 113, 204, 218:—may make a magnitude of motion consisting of *four* dimensions. i. 112.  
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- VENICE**—its great council doth nothing but choose the magistrates, &c. iv. 136:—but has nevertheless the supreme authority. *ibid.*:—is an aristocracy not subject to dissolution, why. iv. 169:—its origin, what. vi. 151.  
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- VENTRILOQUIST**—forms his voice not by emission of the breath, but by drawing it inwards. i. 498. iii. 434:—by weakening makes his voice appear to come from afar. *ibid.* *ibid.*:—is able to make men believe it is a voice from heaven. iii. 434.
- VERB**—our Saviour by some called the *Verb* of God. iii. 410.
- VERSE**—to what purposes appropriated by the Greeks. iv. 445:—was afterwards chosen by the poets, why. *ibid.* 446:—its antiquity greater than that of letters. *ib.*:—the verse of the Greeks and Latins was *hexameter*, ours is of *ten syllables*, why. iv. 446.
- VERSUTIA**—shifting. iii. 60:—putting off a present danger by engaging in a greater. *ibid.*:—*versura*, taking money at usury to pay interest. iii. 61.
- VESPASIAN**—interprets in his own favour the prophecy concerning our Saviour. ii. 253:—his judgment in the case of the quarrel between the senator and the knight of Rome. vii. 331, 341, 356.
- VICE-GOD**—sovereign kings, and such as have sovereign authority, are *vice-gods* here on earth. iv. 199.
- VICEROY**—what. iii. 227:—must act in the king's name. *ibid.*:—to deny obedience to the viceroy, is to sin against the sovereign. ii. 226:—the sin of treason. *ibid.*  
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- VICTOR**—in the contention of which shall exceed in benefiting, the victor is pleased with his victory, and the other revenged by confessing it. iii. 88.
- VIETA**—a most admirable geometrician. i. 314:—in him was at the highest the way of analysis by squares. vii. 188.
- VILE**—the object of his contempt, each man calls *vile* or inconsiderable. iii. 41.
- VIOLENCE**—used by men that invade for gain. iii. 112:—by the invaded to defend themselves. *ibid.*:—by others, for glory. *ibid.*:—proceeds from controversies concerning *neum* and *tuum*, good and bad &c. iv. 131.
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- VIRGIN MARY**—God spake to her by the vision of an angel. iii. 423:—how an image of *Venus* came to be called an image of the *Virgin Mary*. iii. 660.
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- VIRTUE**—something valued for eminence. iii. 56:—consisteth in comparison. *ibid.*  
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- VISION**—is made by beams constituting a cone, the vertex of which is in the eye. i. 462.  
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- VOLITION**—is what. iii. 679:—the Schools use *voluntas* for *volitio*, that is the effect for the cause. *ibid.*
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- VOW**—contrary to the law of nature, why in vain. iii. 126. ii. 22:—if the thing be commanded by the law of nature, not the vow, but the law is binding. *ib. ib.*  
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- VULGAR**—the vulgar, all men but ourselves and a few others, whom for concurring with ourselves we approve. iii. 110:—who comprehended under that name by vain-glorious men. iii. 283.
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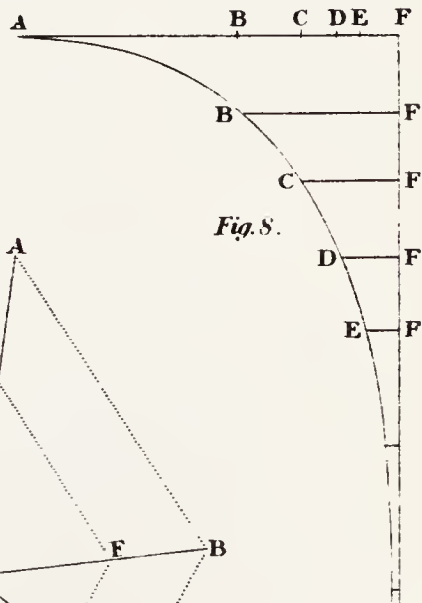
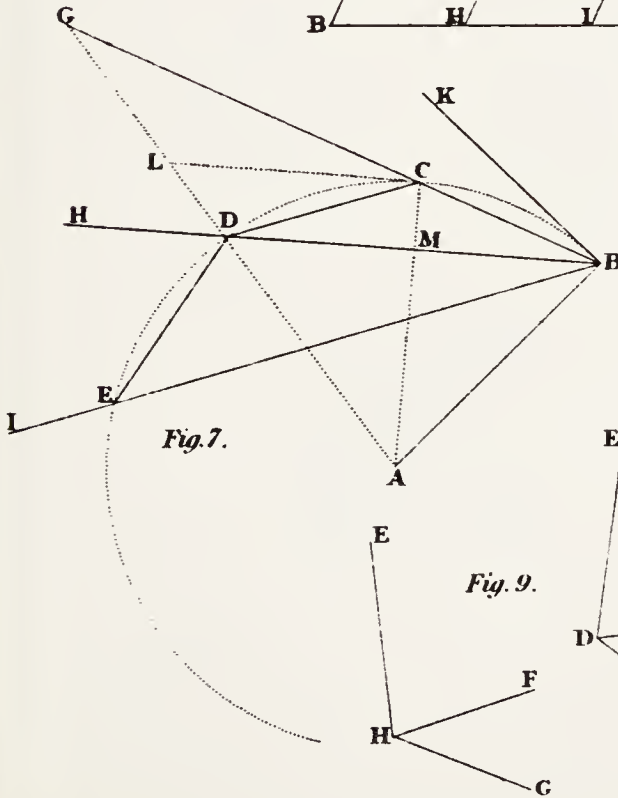
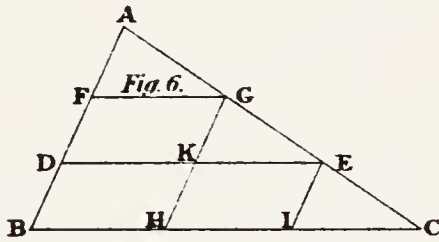
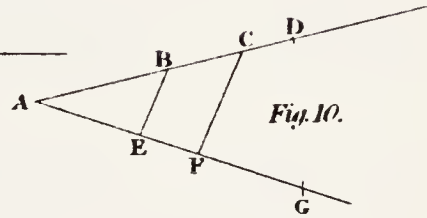
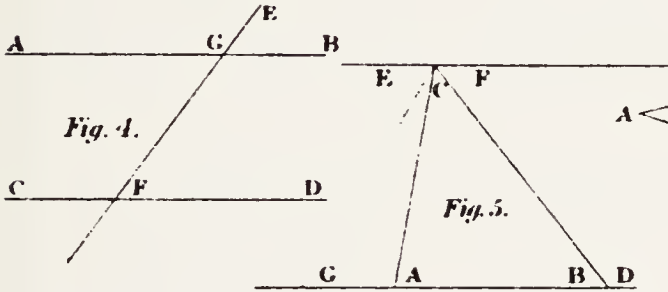
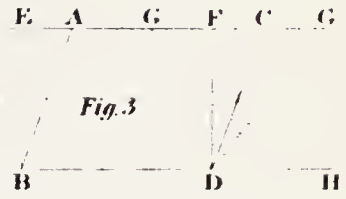
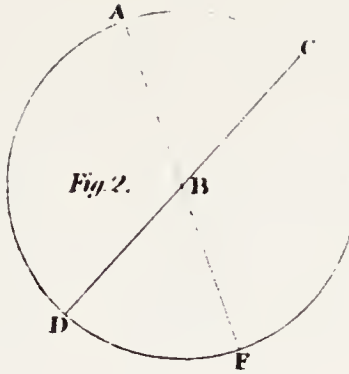
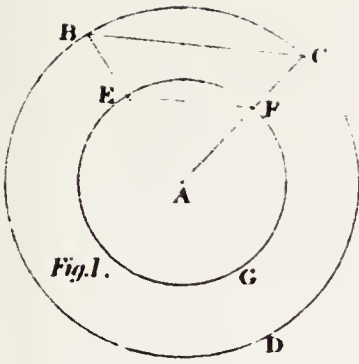
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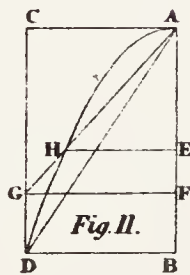
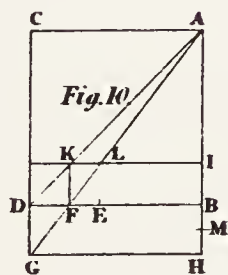
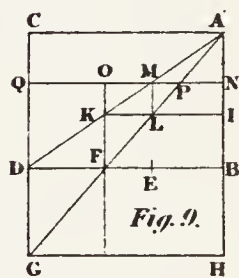
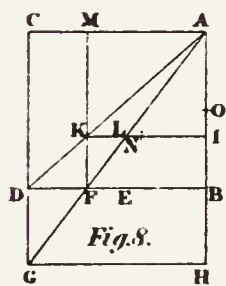
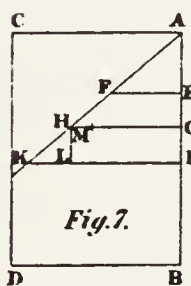
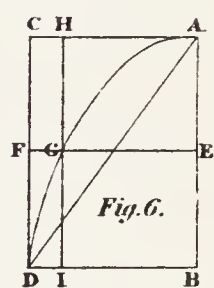
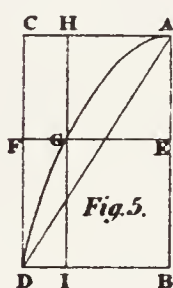
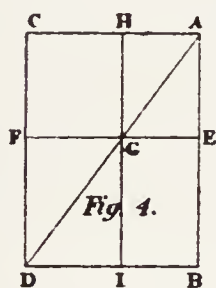
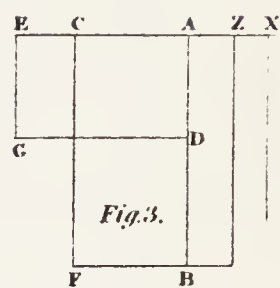
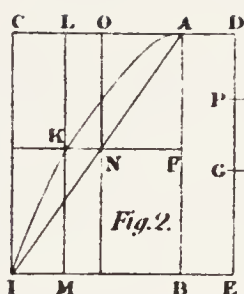
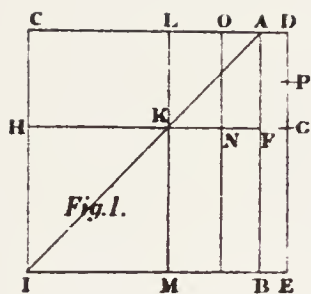
ZENO—his famous argument against motion, in what it consisted. i. 63:—believed it himself to be true. *ibid.*:—wherein false. *ibid.*:—taught his school in the

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|--|--|
| <p><i>Stoa</i>. iii. 667. vi. 98 :—the story of his beating his man. iv. 251. v. 147.</p> <p>ZEPHANIAH—the prophet. iii. 373.</p> <p>ζέω, ζύμη—i. 324 :—<i>fermentation</i>, or the motion which congregates homogeneous, and dissipates heterogeneous bodies. ib.</p> <p>ZION—is in Jerusalem on earth. iii. 439.</p> | <p>ZODIAC—a latitude of about 16 degrees. i. 429 :—within it are contained the orbits of all the planets. <i>ibid.</i></p> <p>ζωγία—taking alive. iii. 189 :—now called <i>quarter</i>. <i>ibid.</i></p> <p>ζῶον πολιτικόν—man so called by the Greeks. ii. 3.</p> |
|--|--|



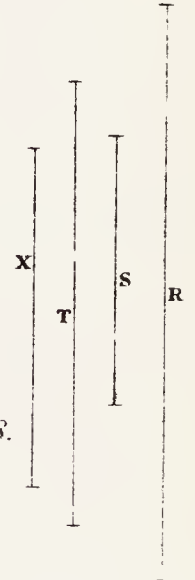
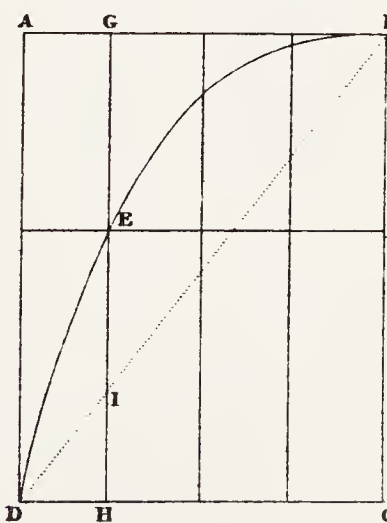
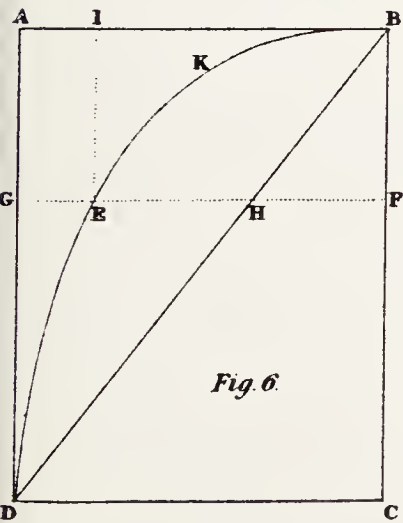
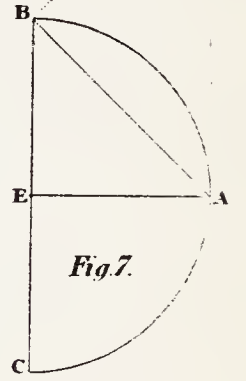
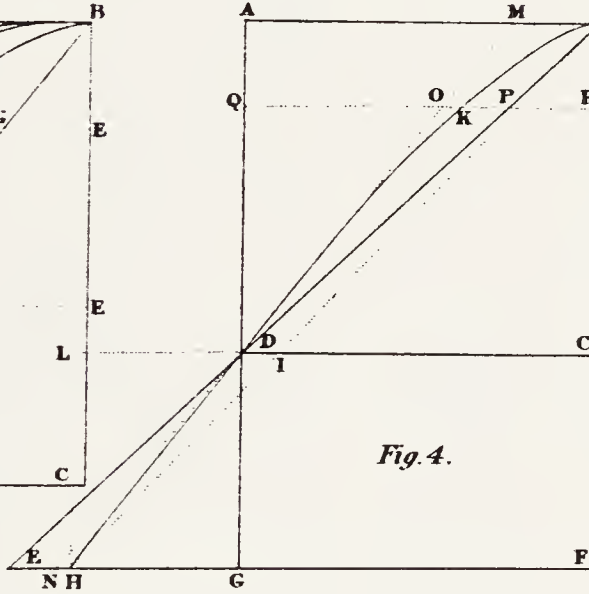
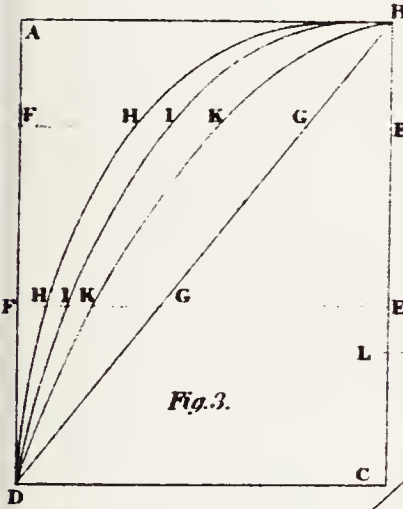
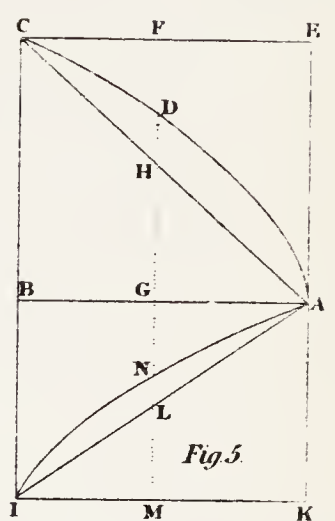
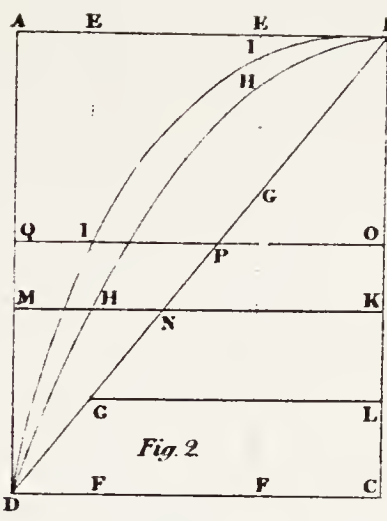
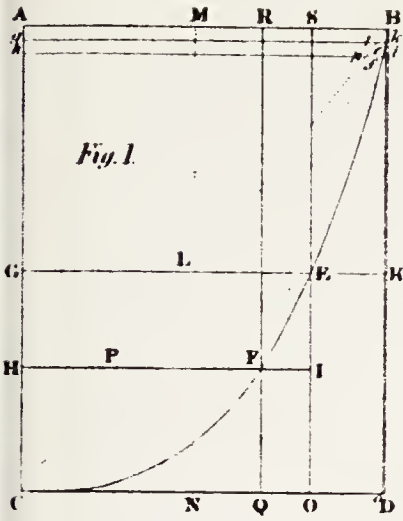










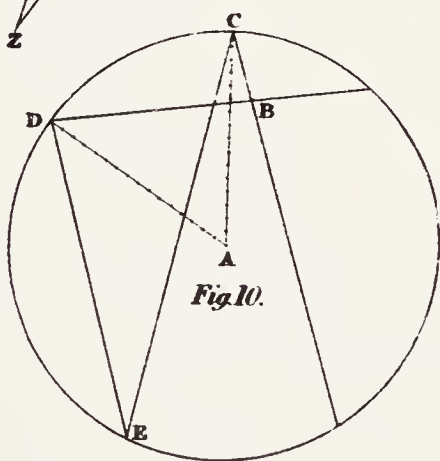
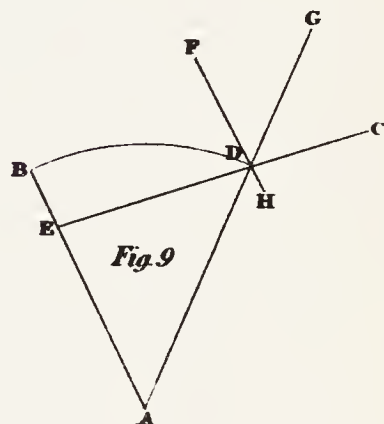
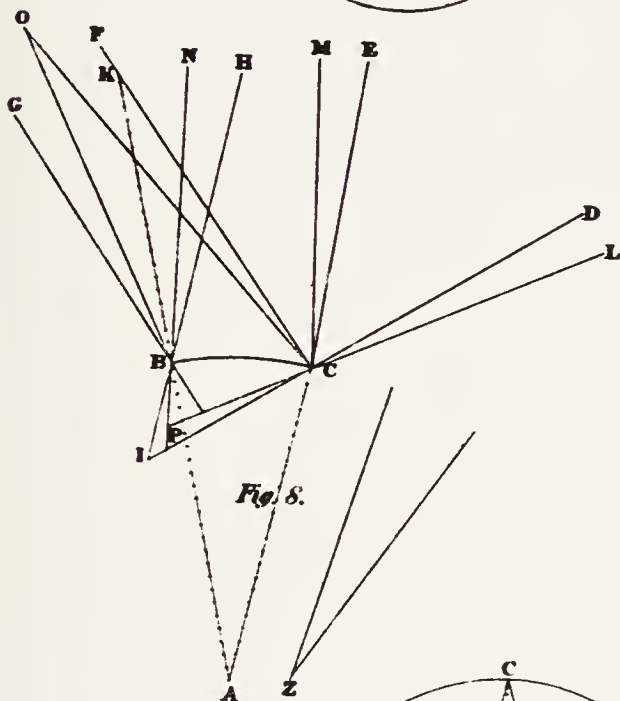
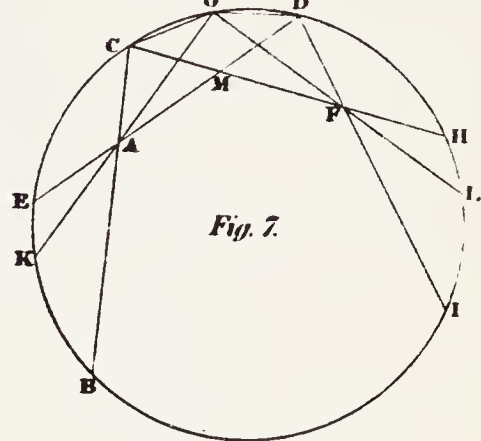
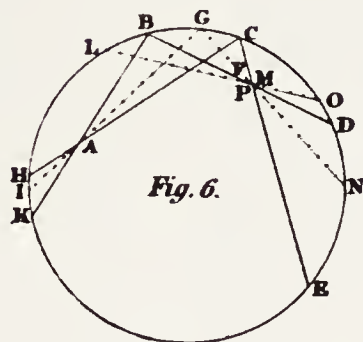
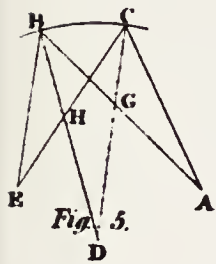
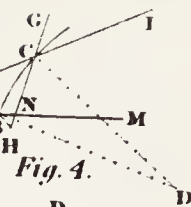
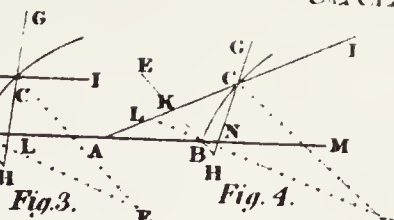
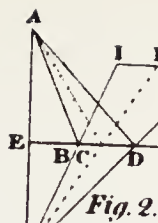
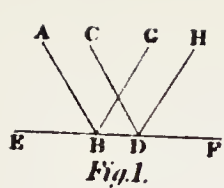






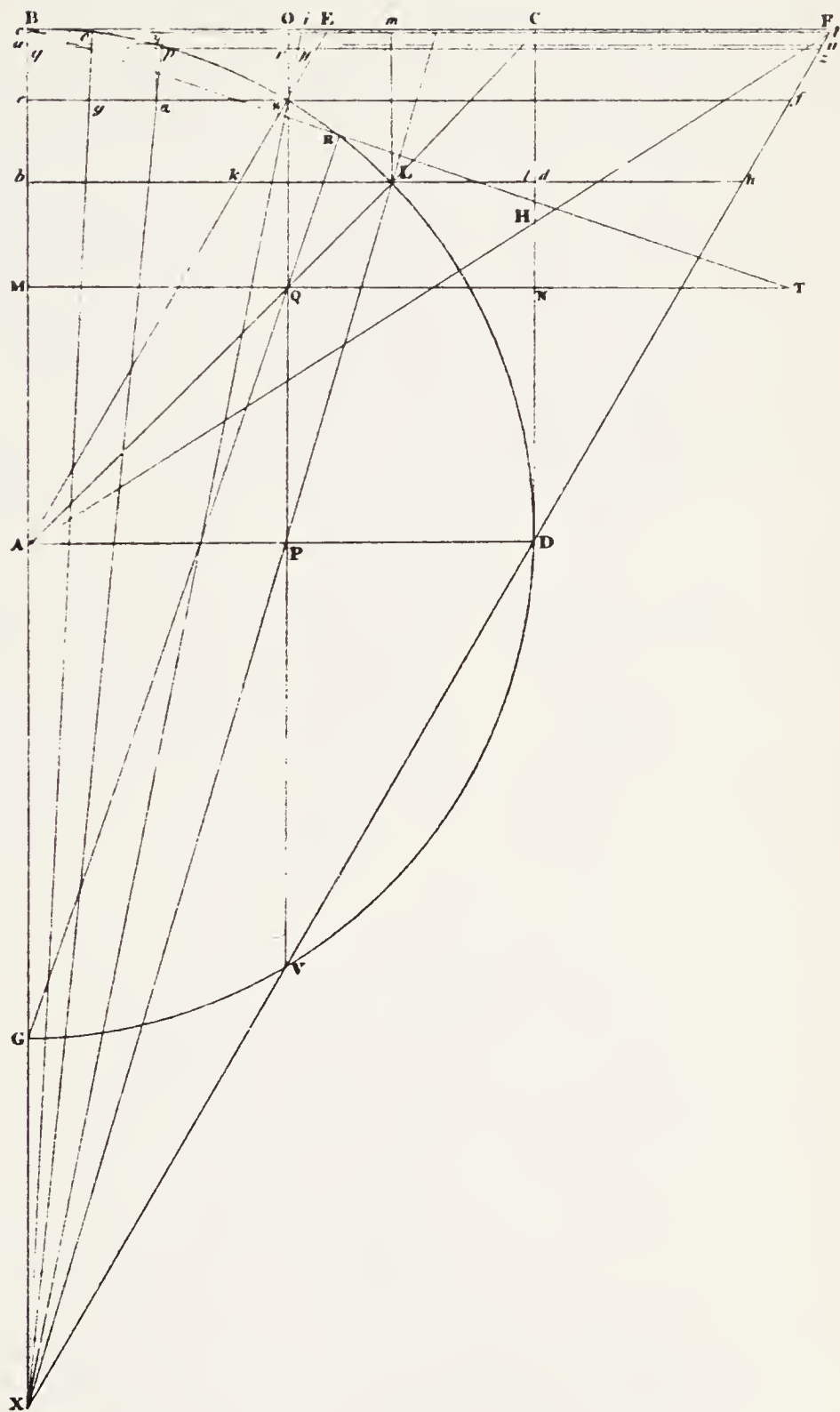






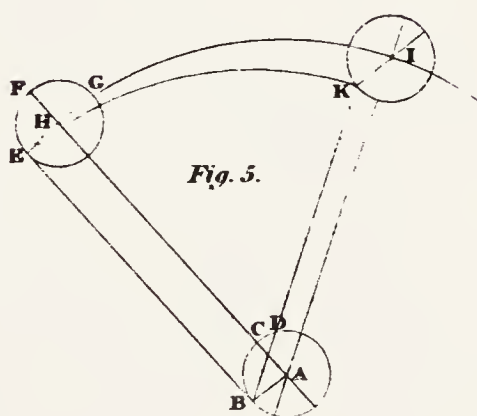
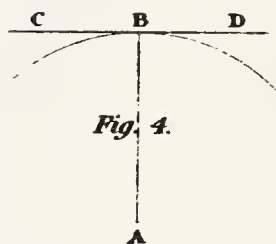
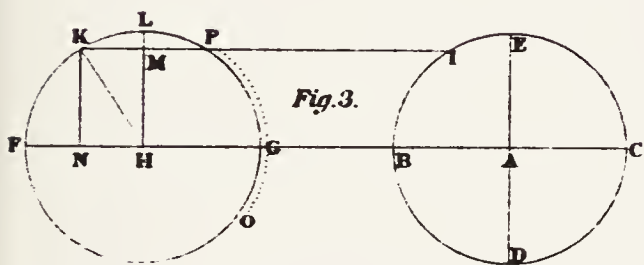
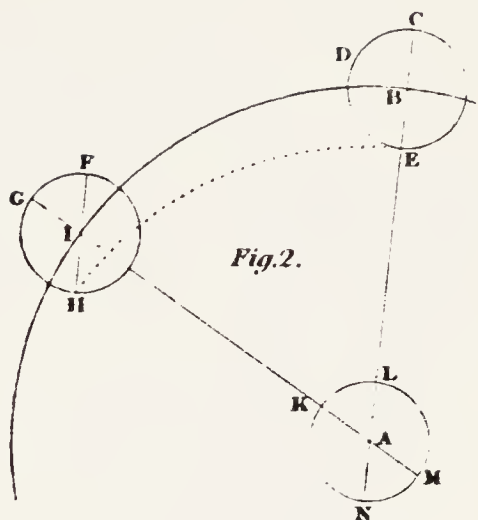
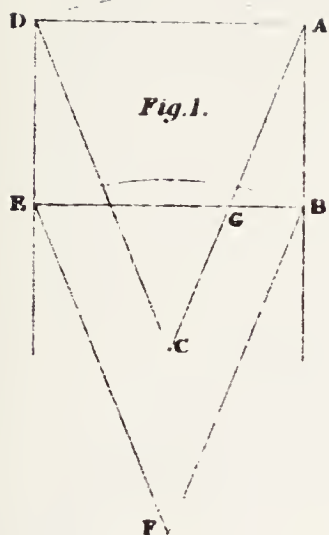




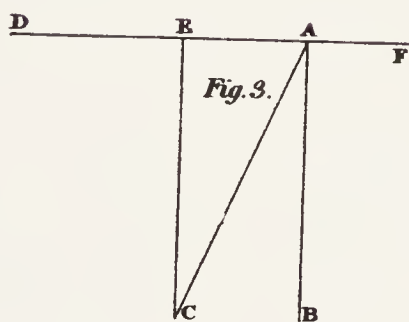
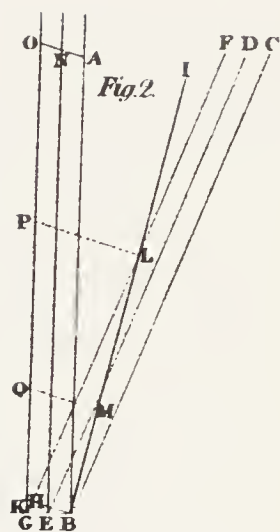
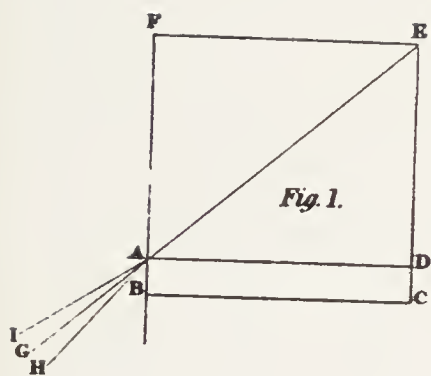






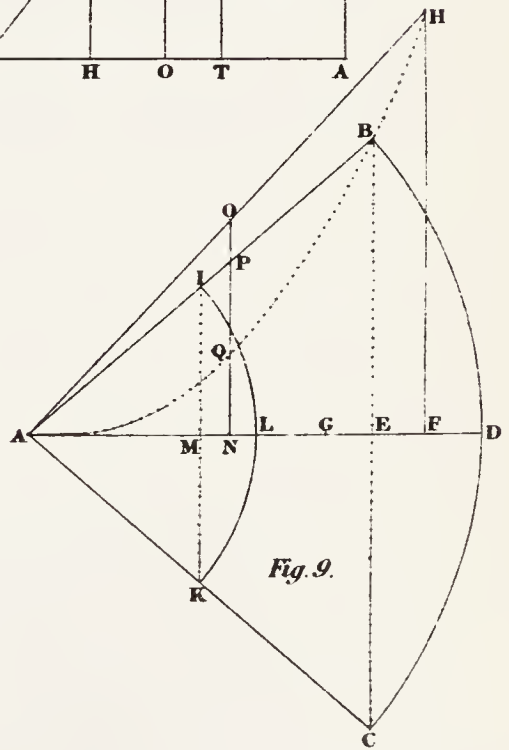
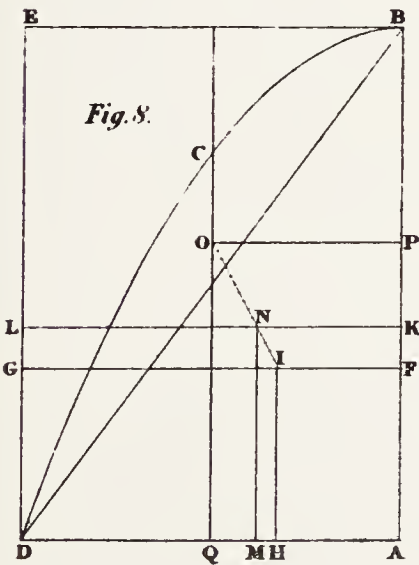
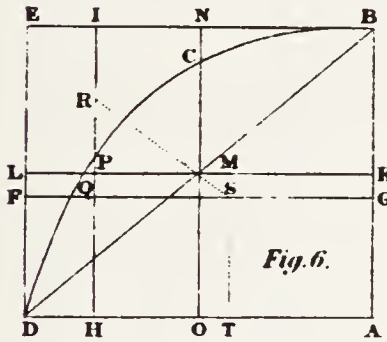
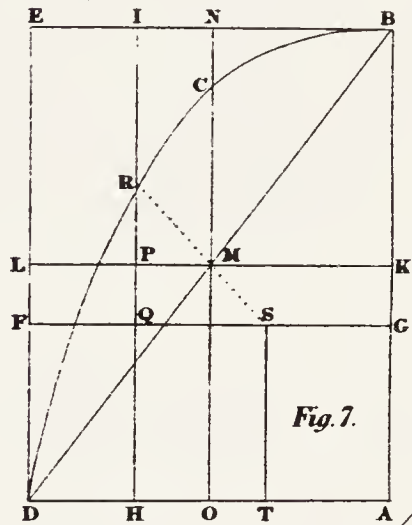
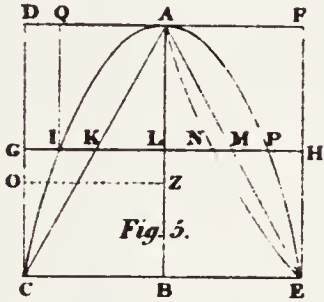
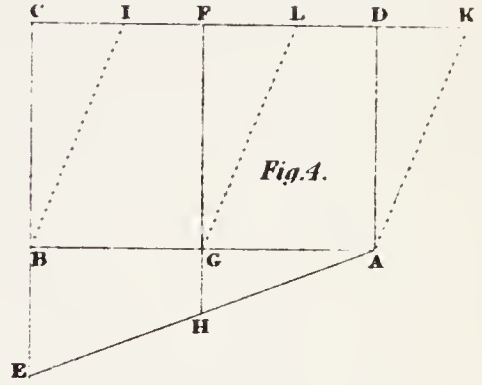
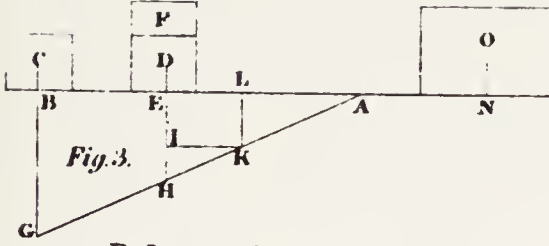
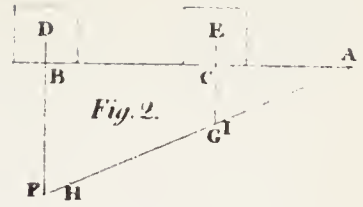
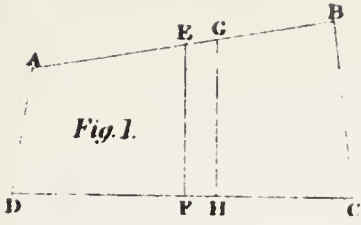






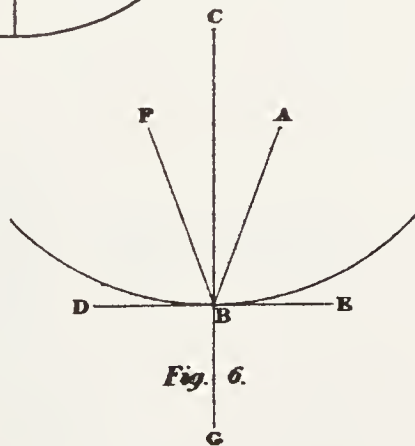
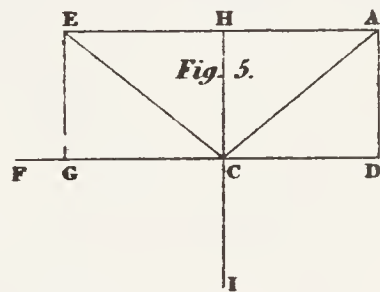
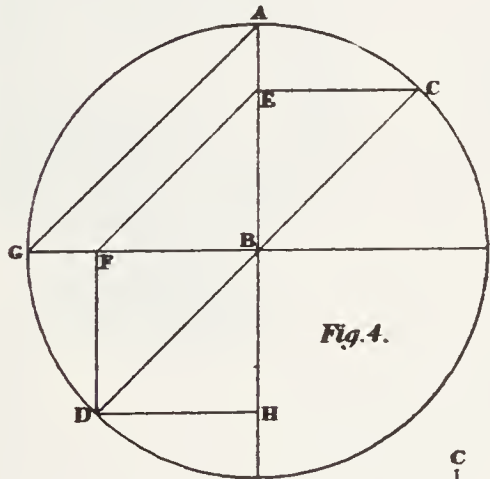
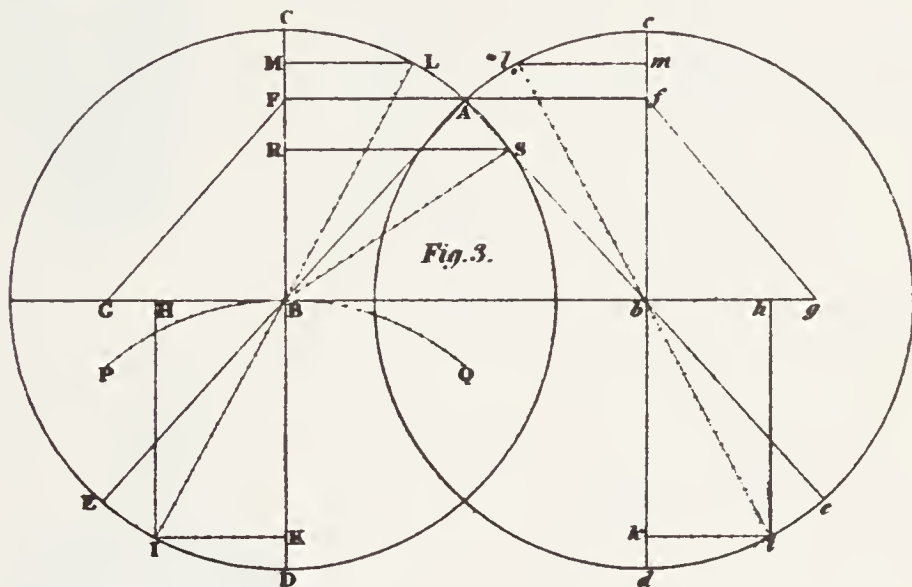
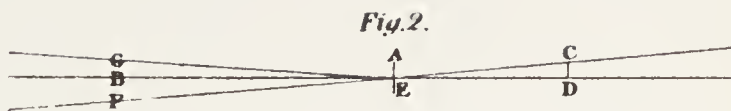
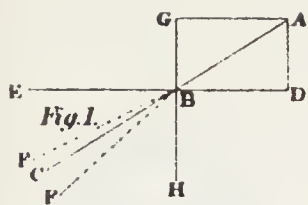




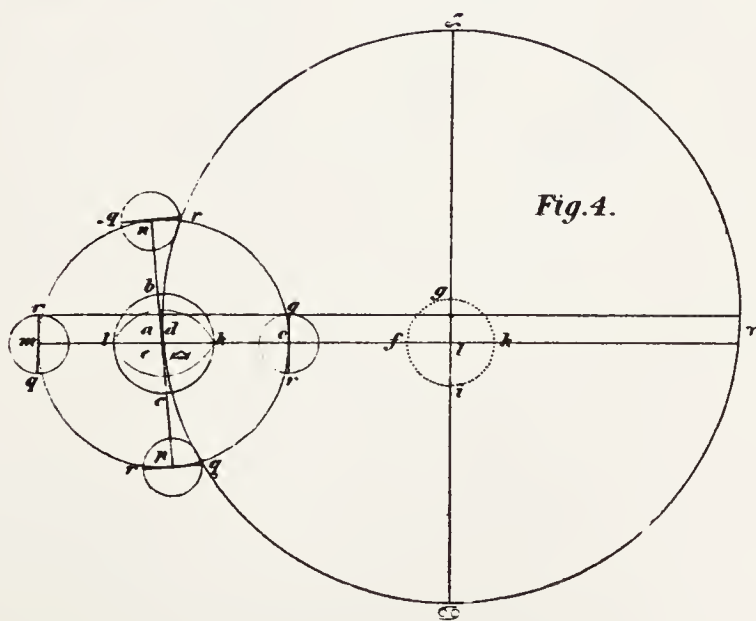
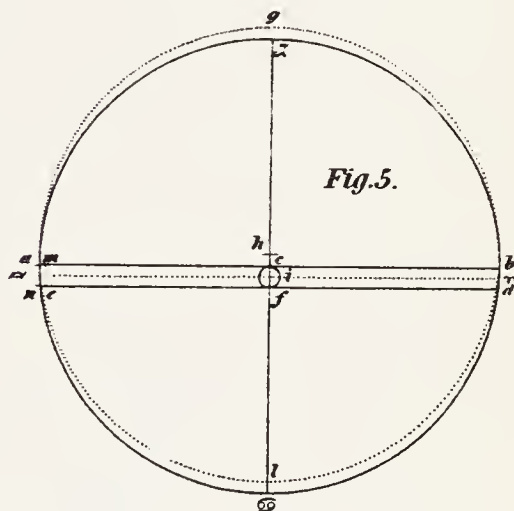
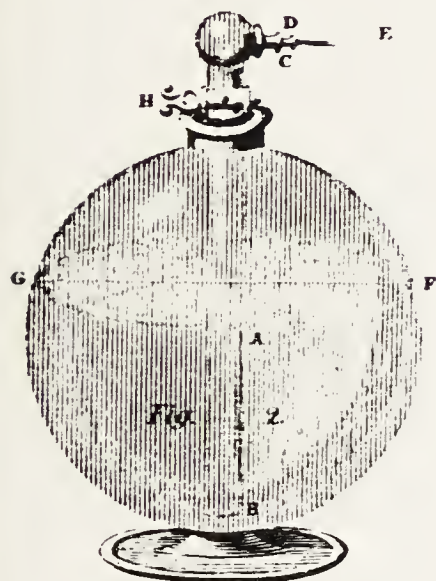
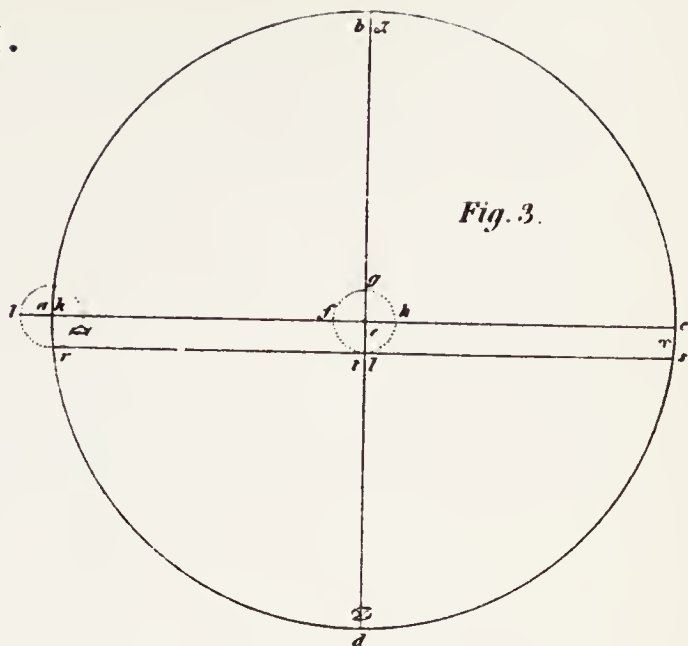
















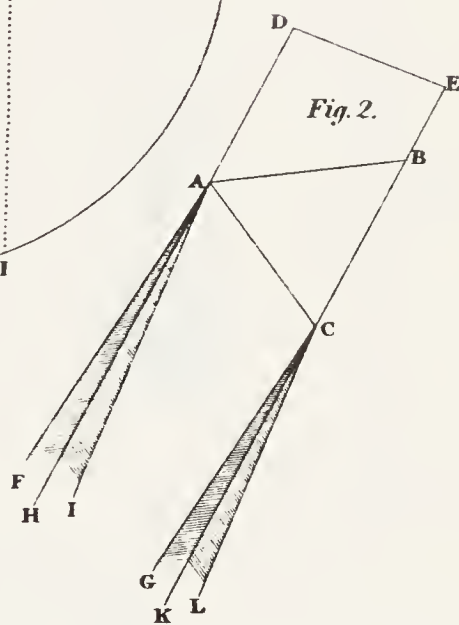
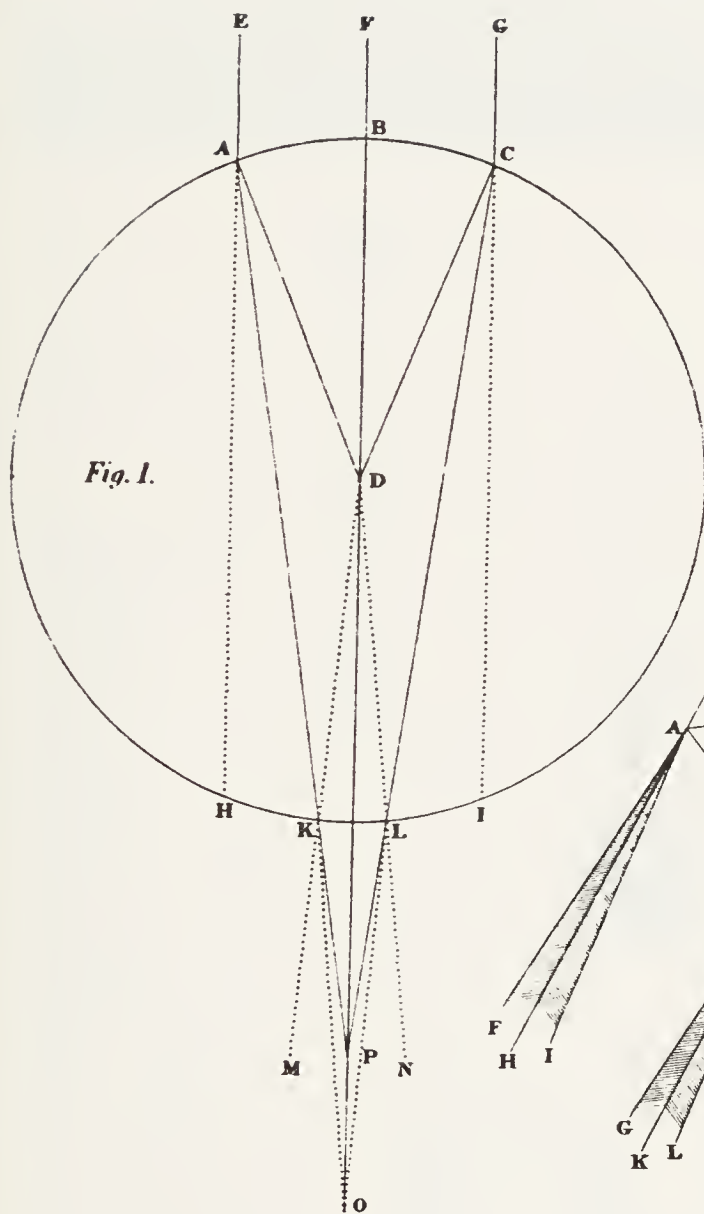






Fig. 3.

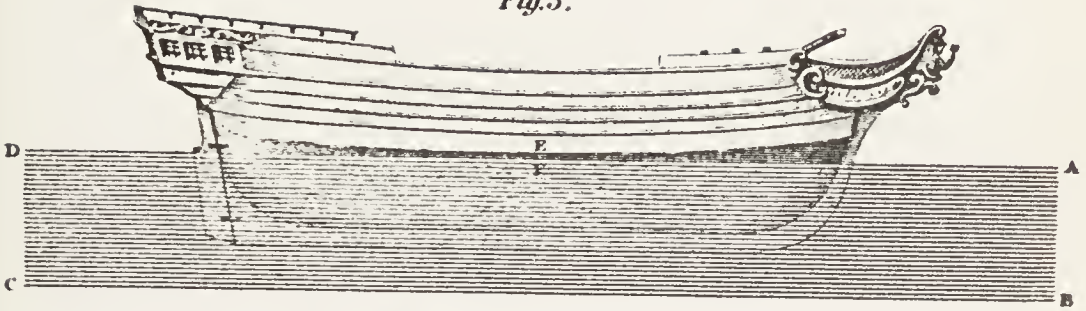


Fig. 2.

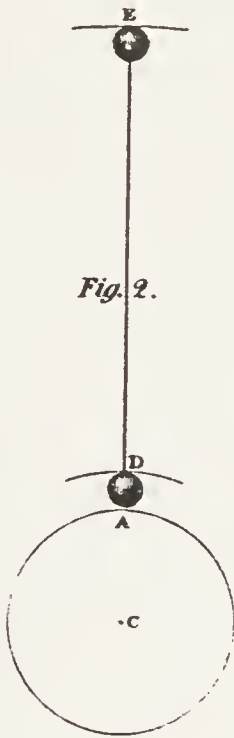


Fig. 5.

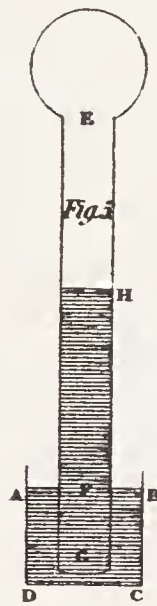


Fig. 6.

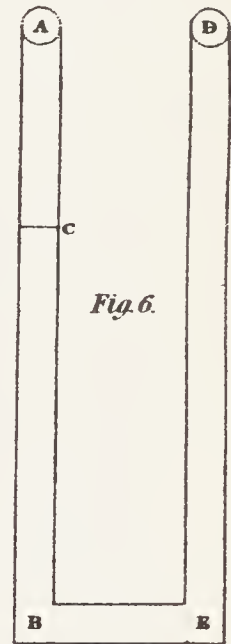


Fig. 4.

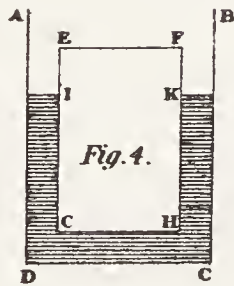
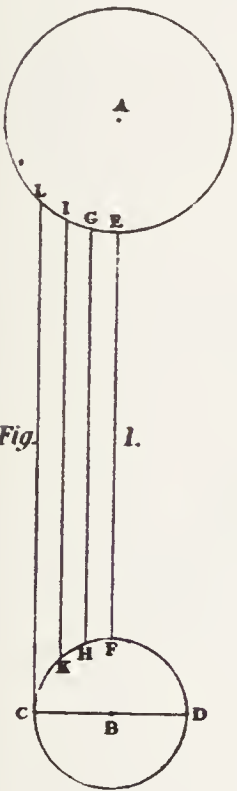


Fig.





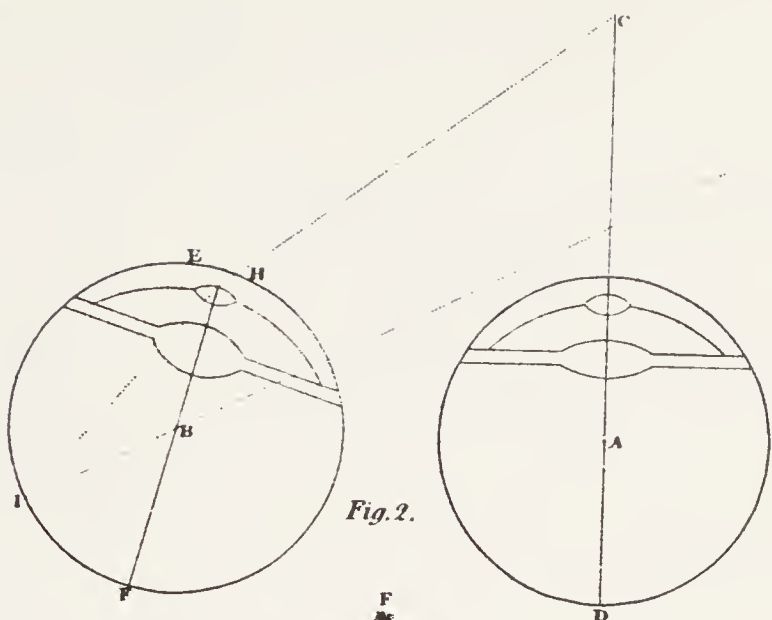


Fig. 2.

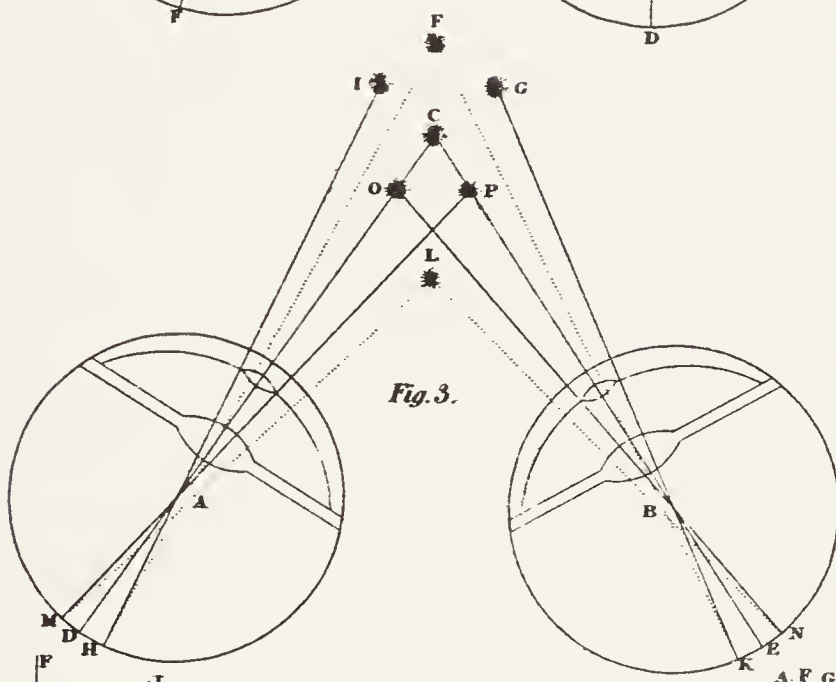


Fig. 3.

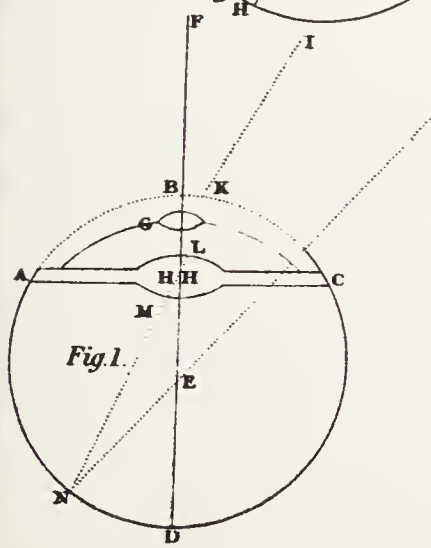


Fig. 1.

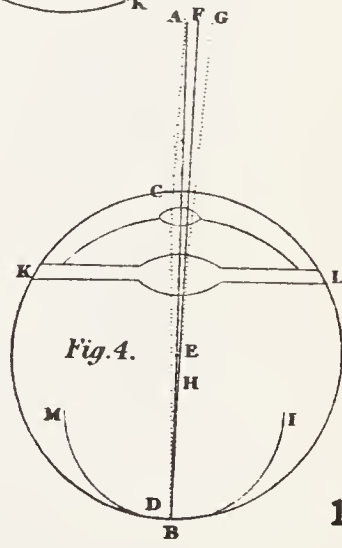


Fig. 4.





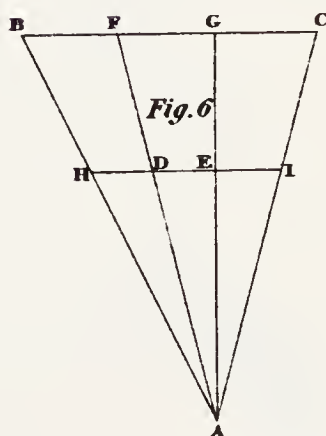
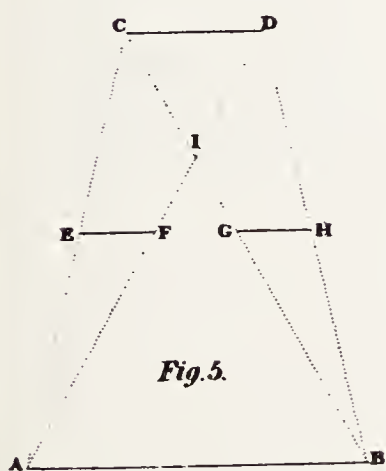
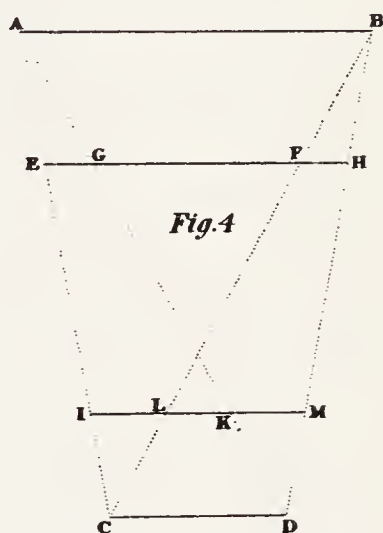
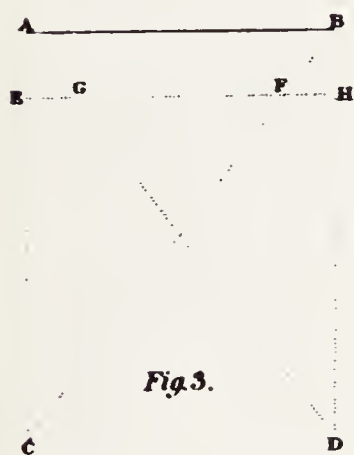
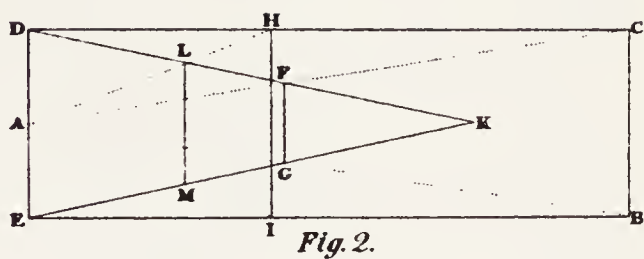
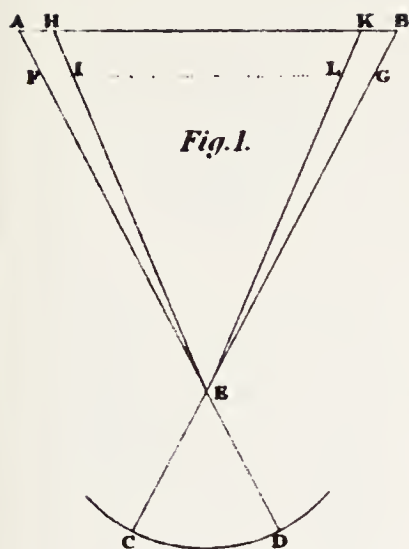








Fig. 2.

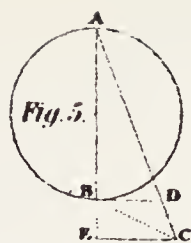


Fig. 5.



Fig. 7.

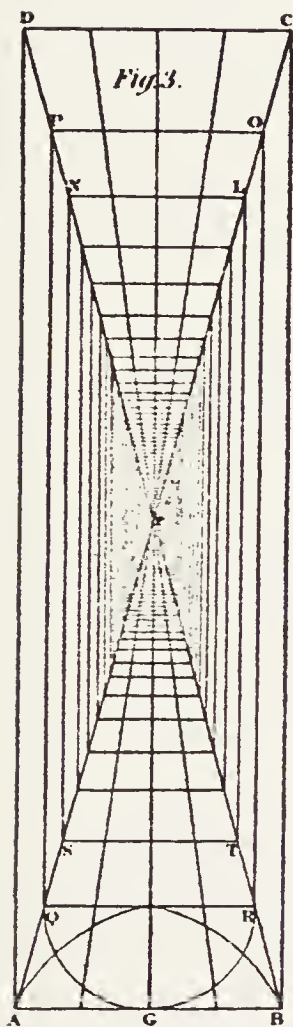


Fig. 3.

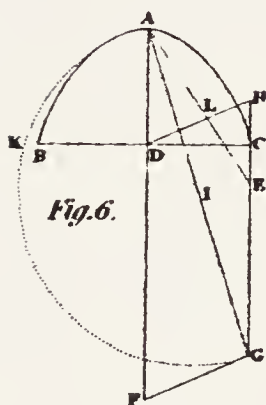


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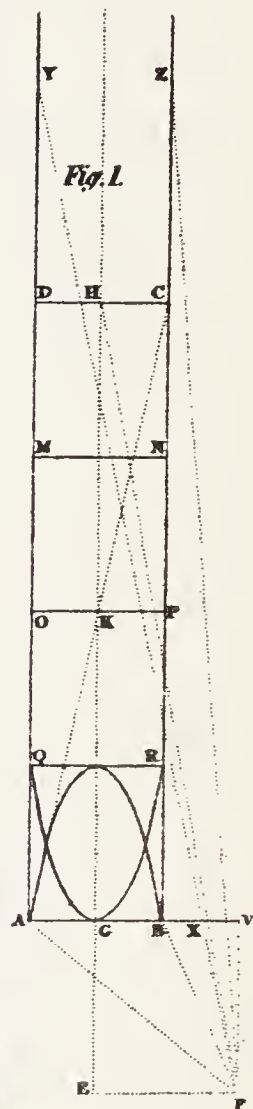


Fig. 1.

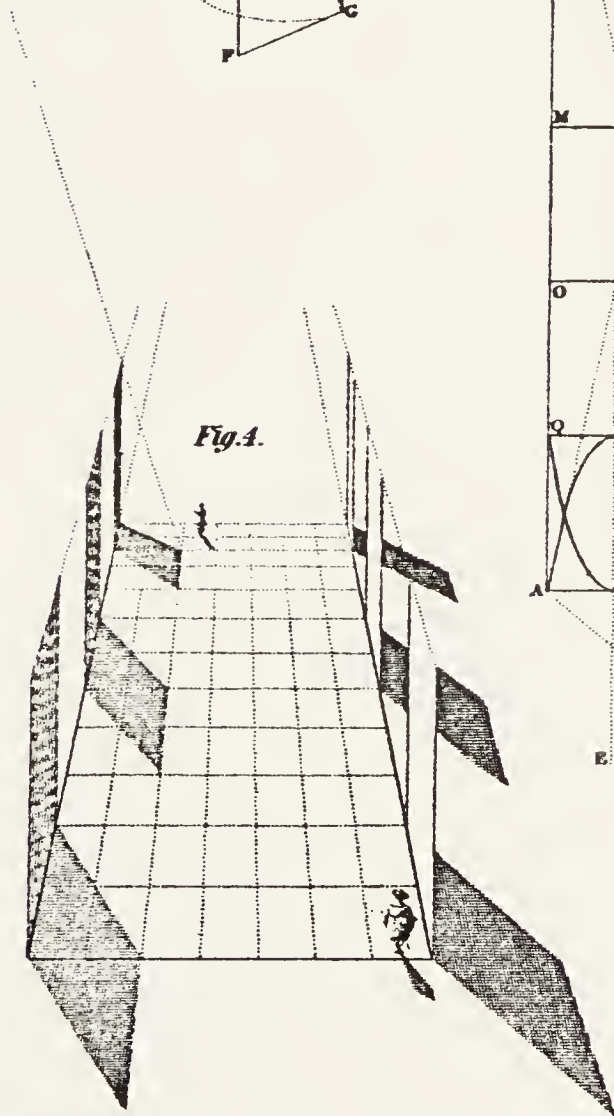


Fig. 4.



Fig. 2.

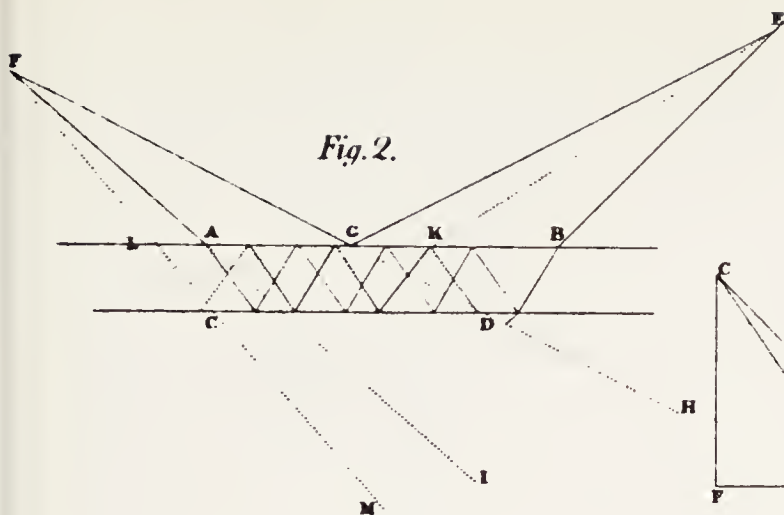


Fig. 1.

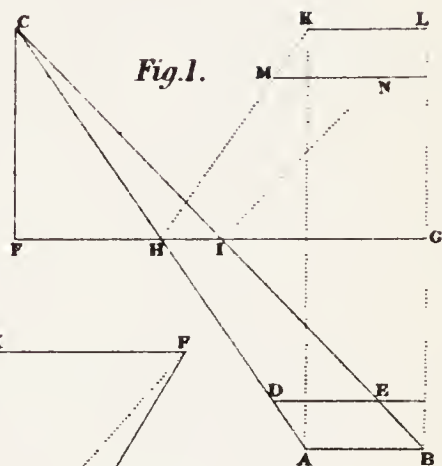


Fig. 4.

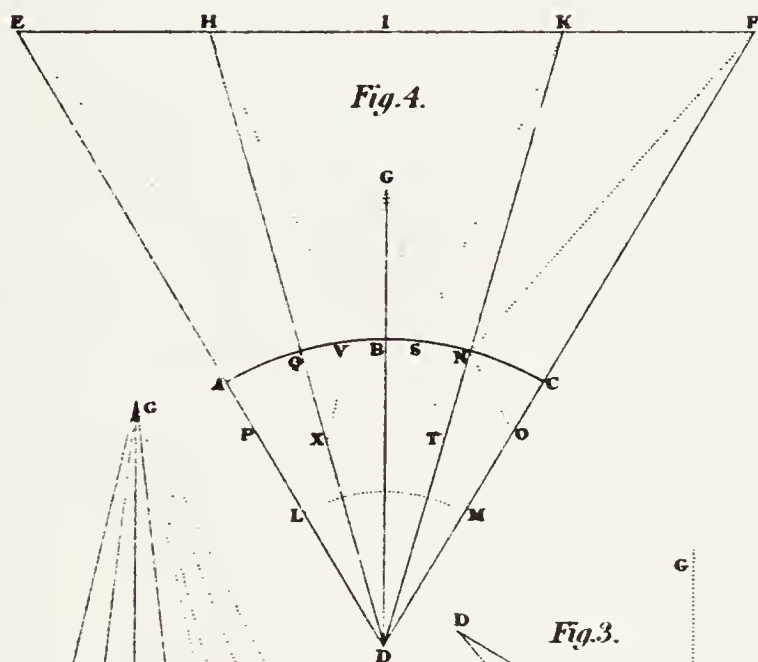


Fig. 3.

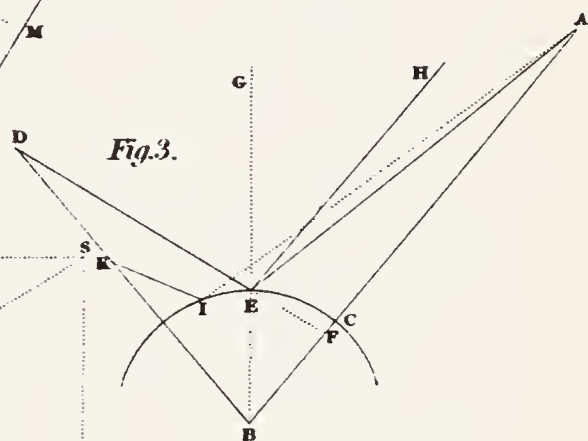
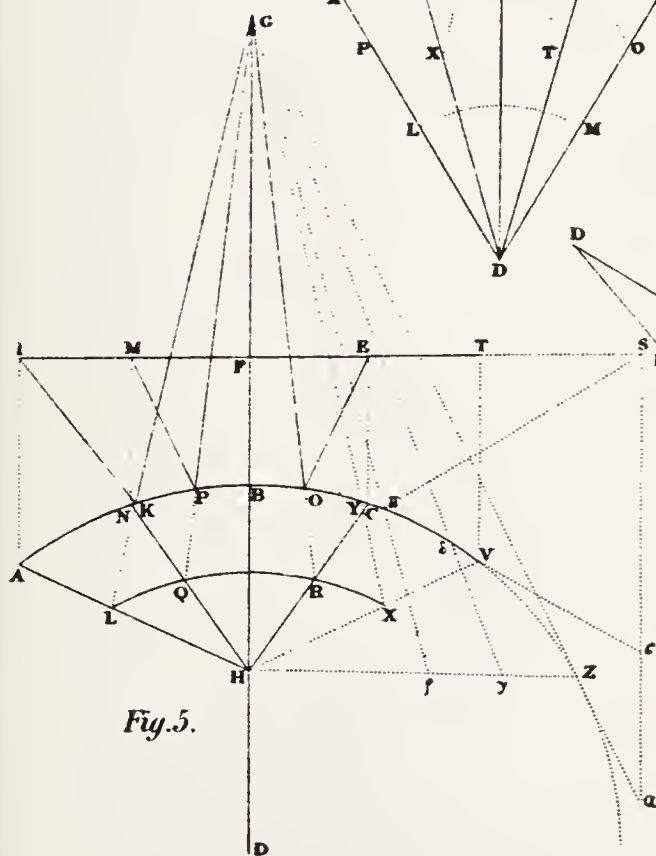


Fig. 5.







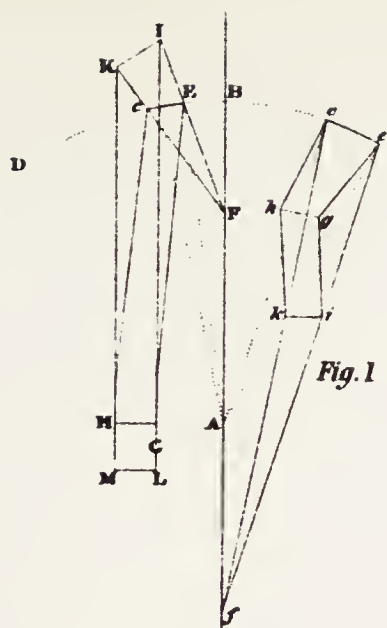


Fig. 1

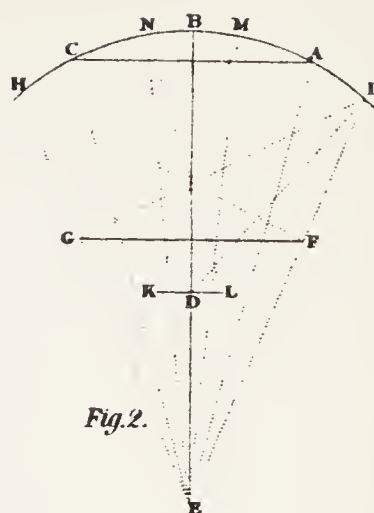


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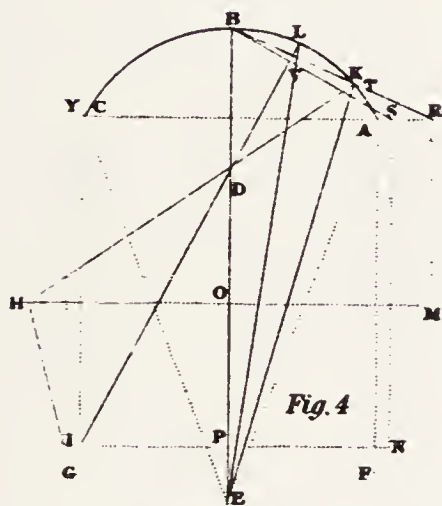


Fig. 4

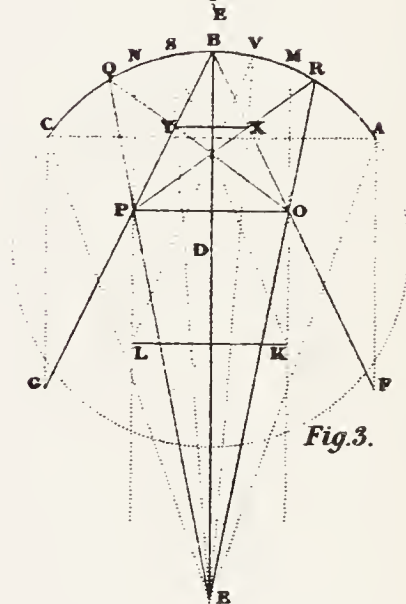


Fig. 3.

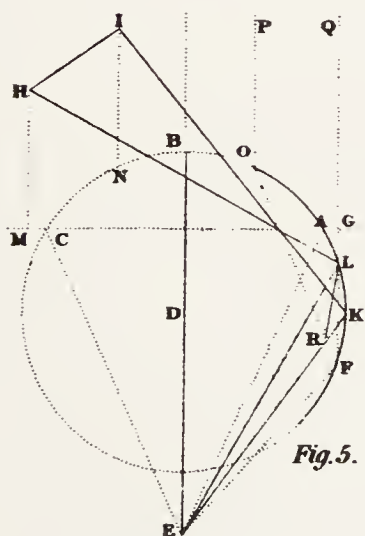


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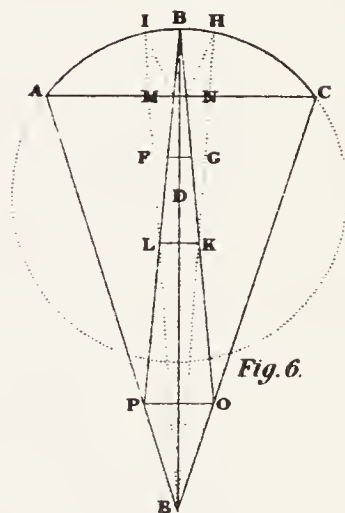


Fig. 6.





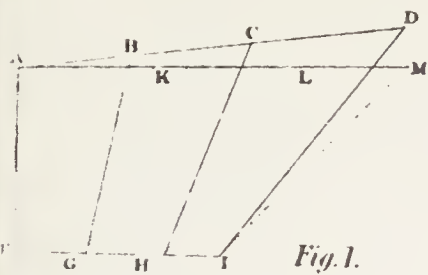


Fig. 1.

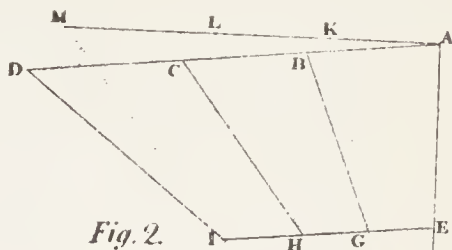


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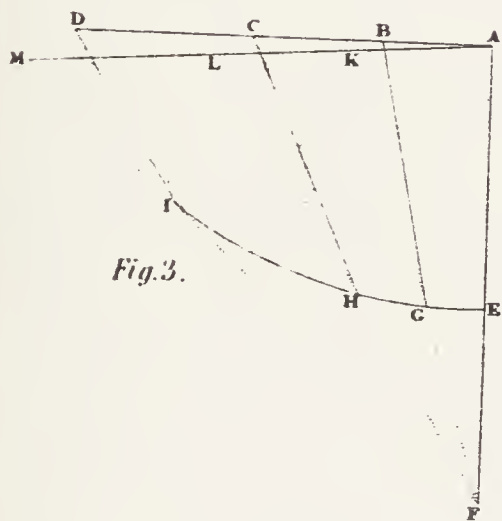


Fig. 3.

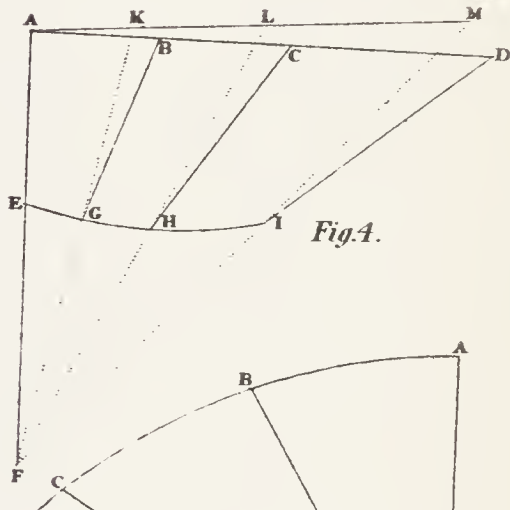


Fig. 4.

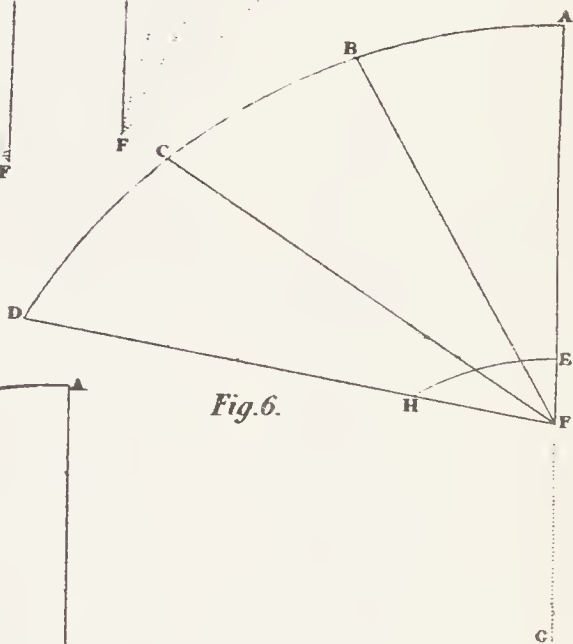


Fig. 6.

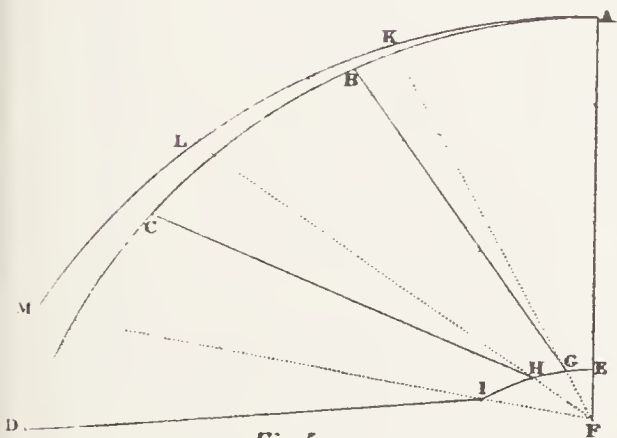


Fig. 5.



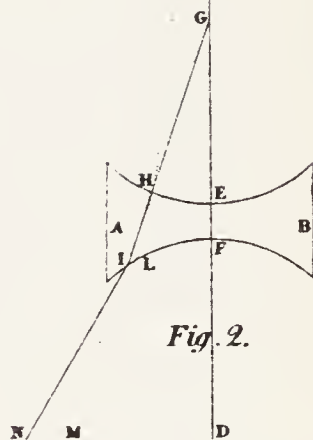
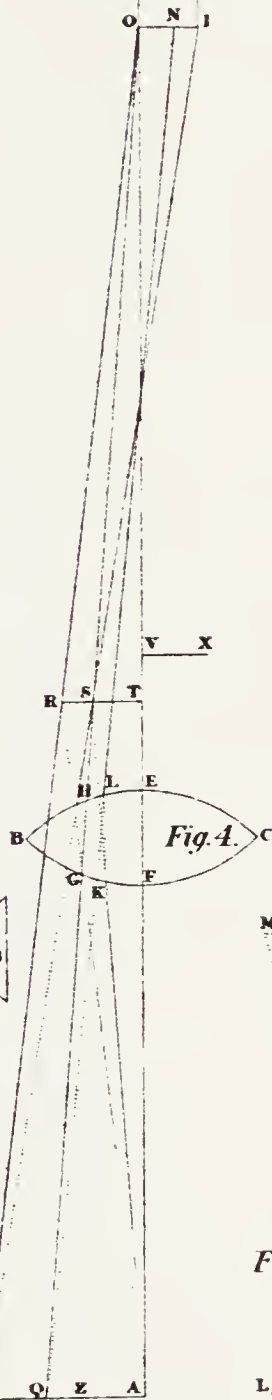
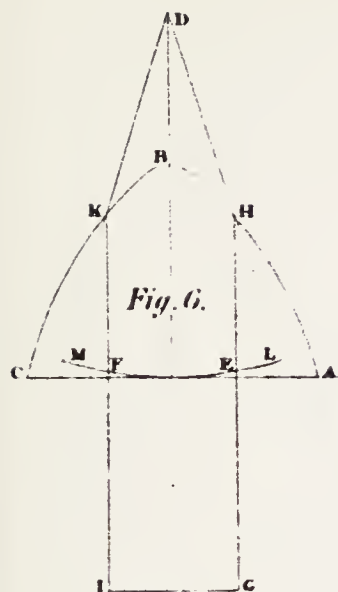
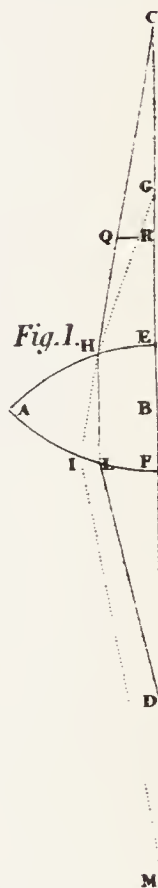
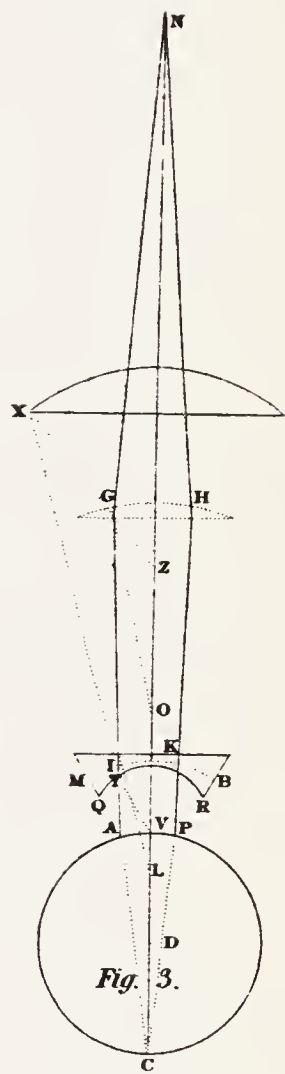
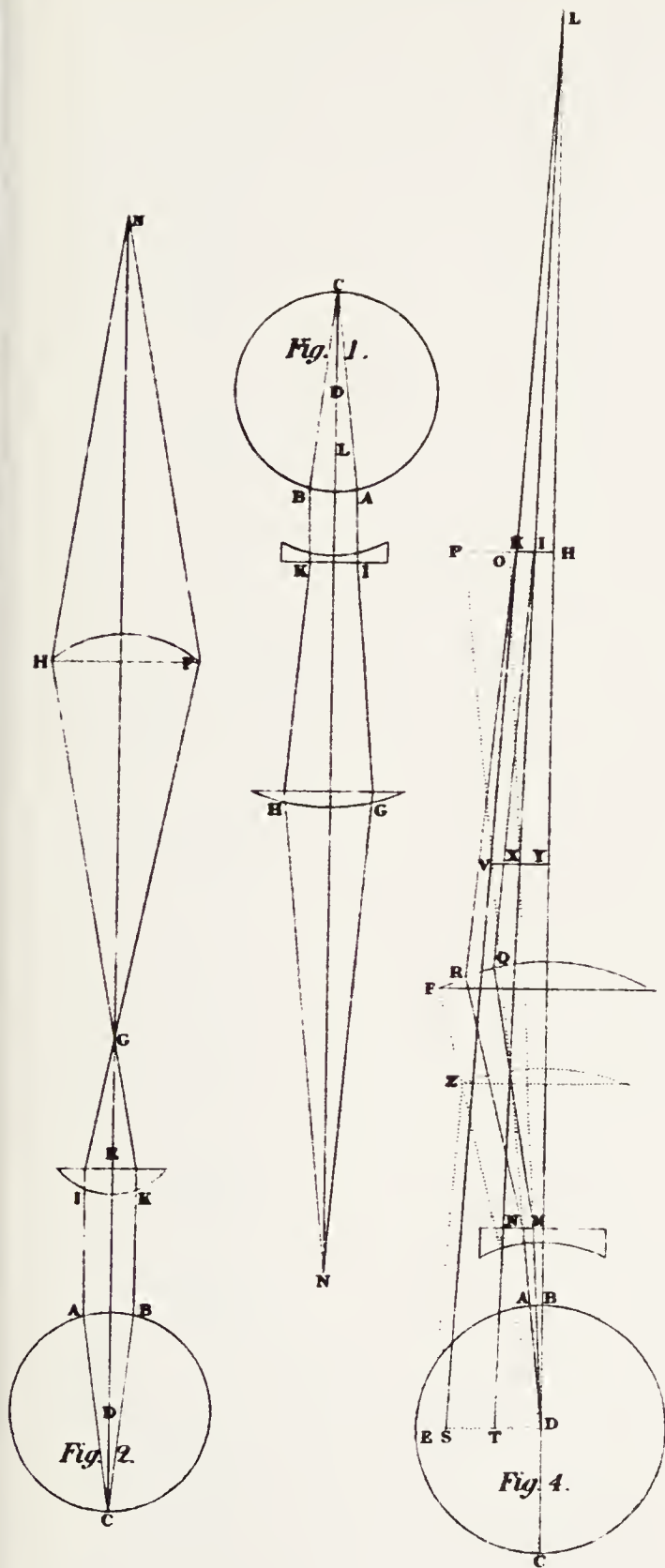


Fig. 2.







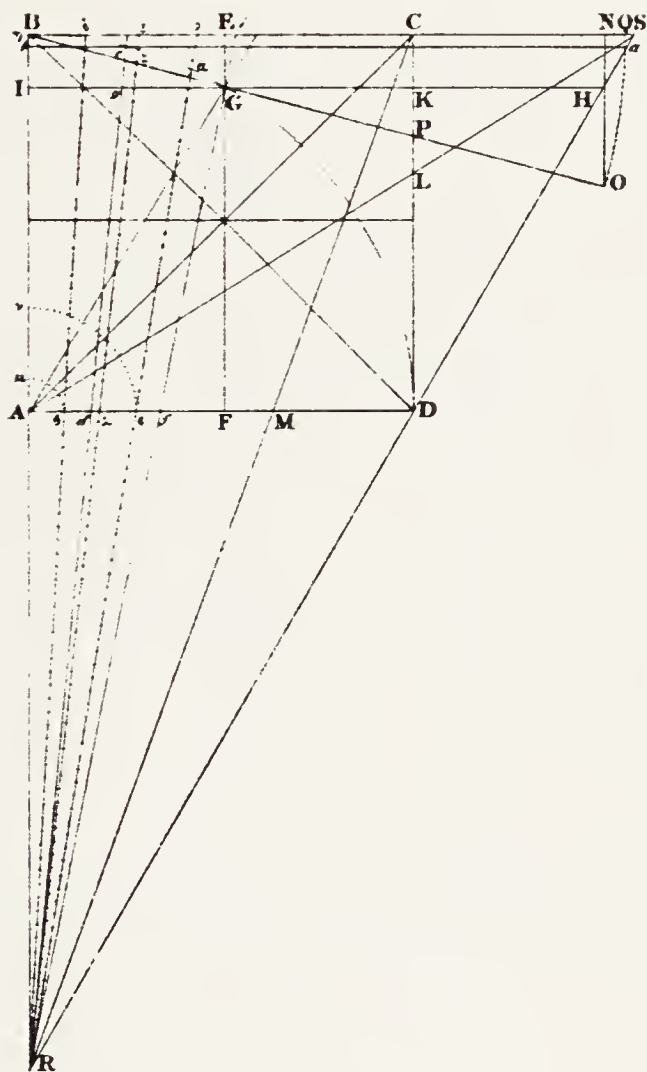






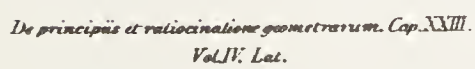






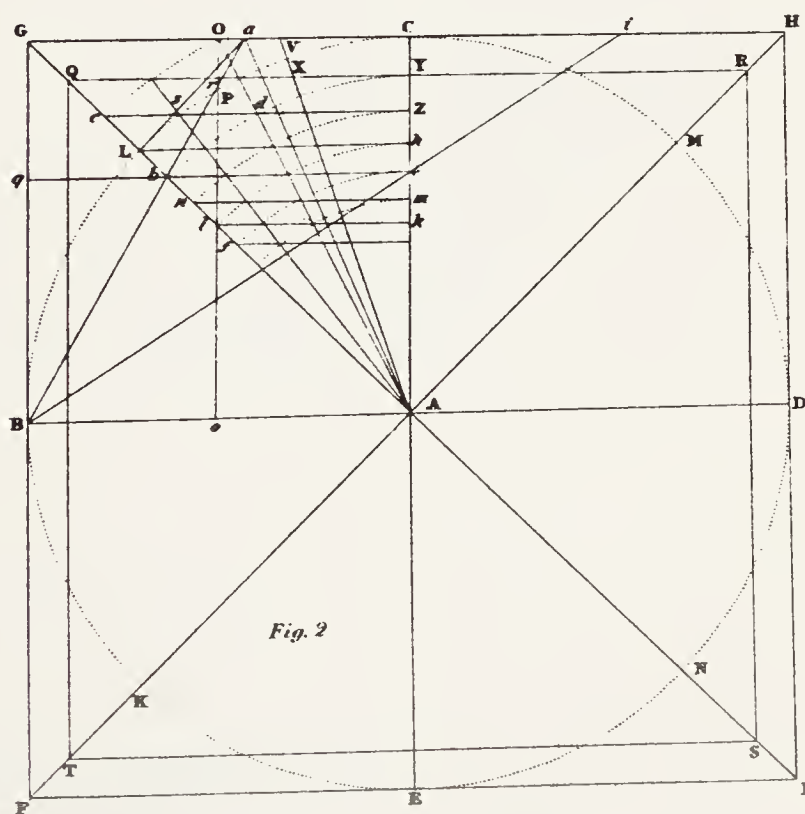
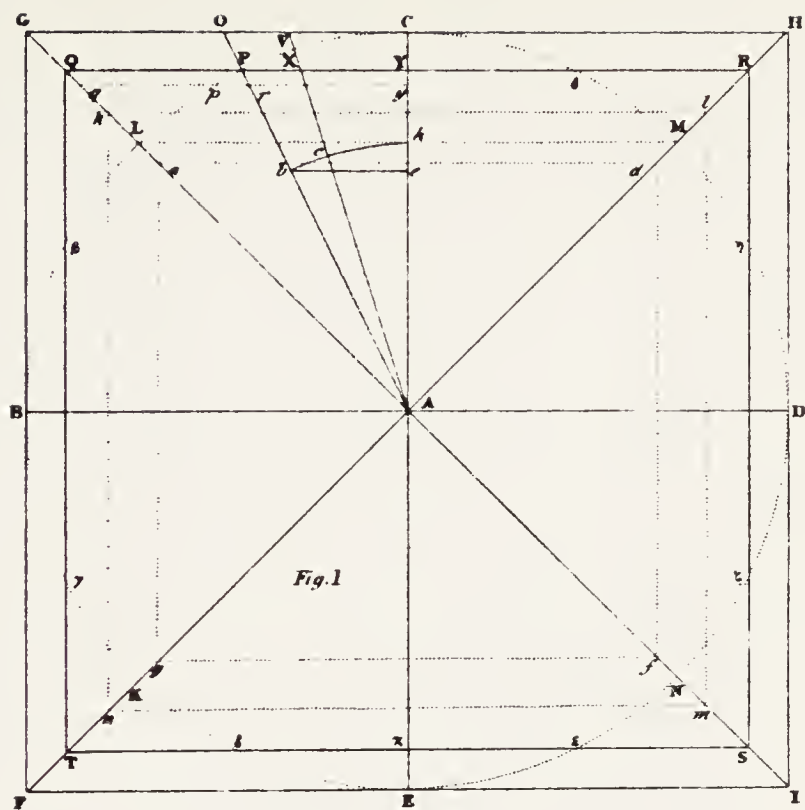




















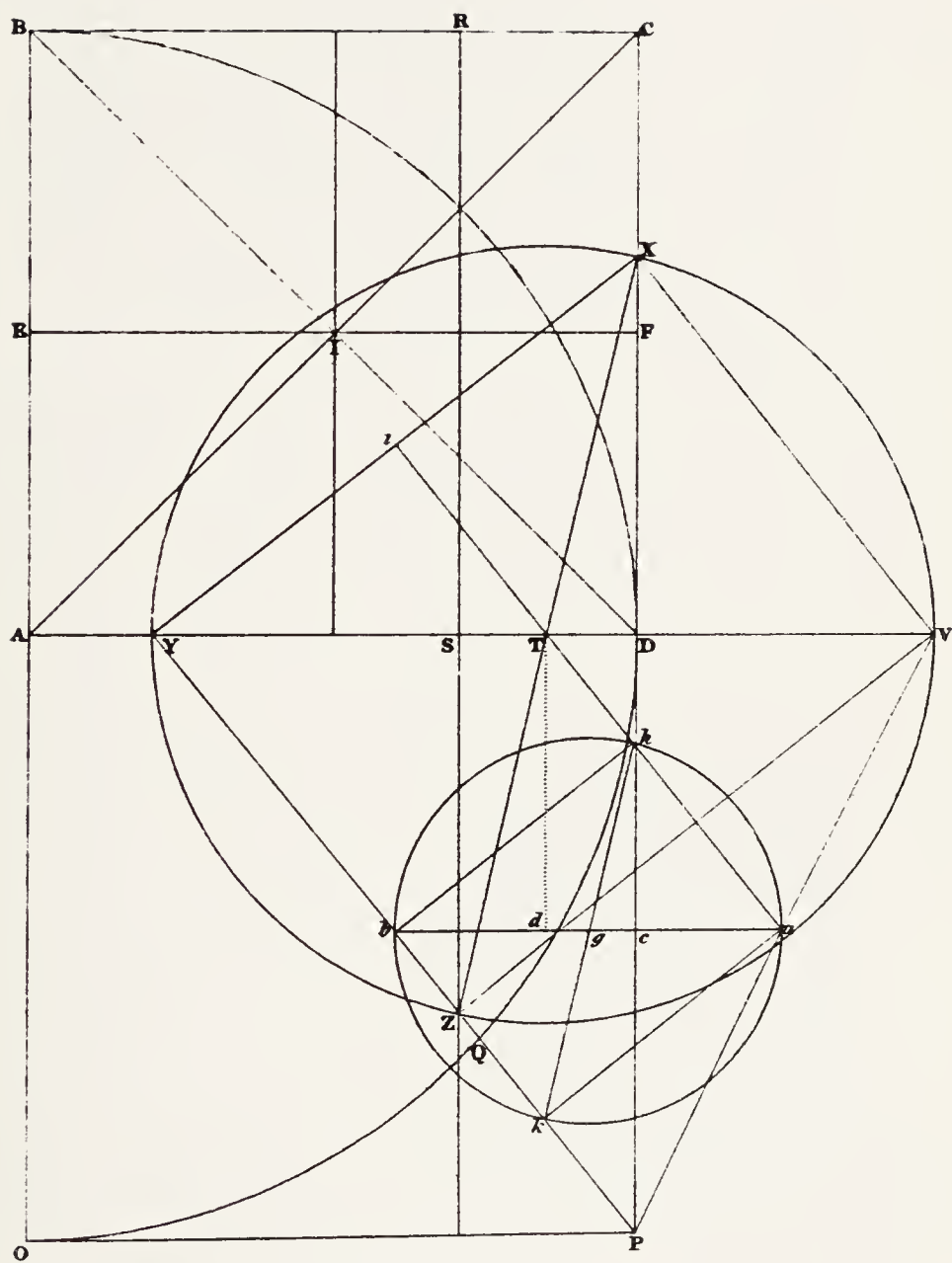
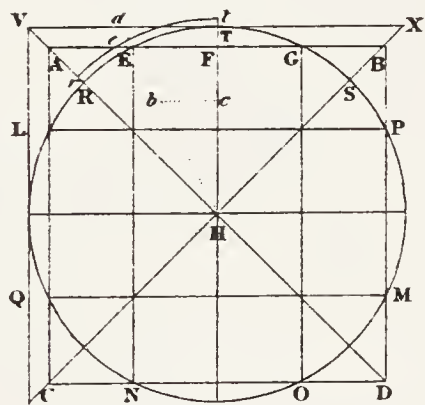
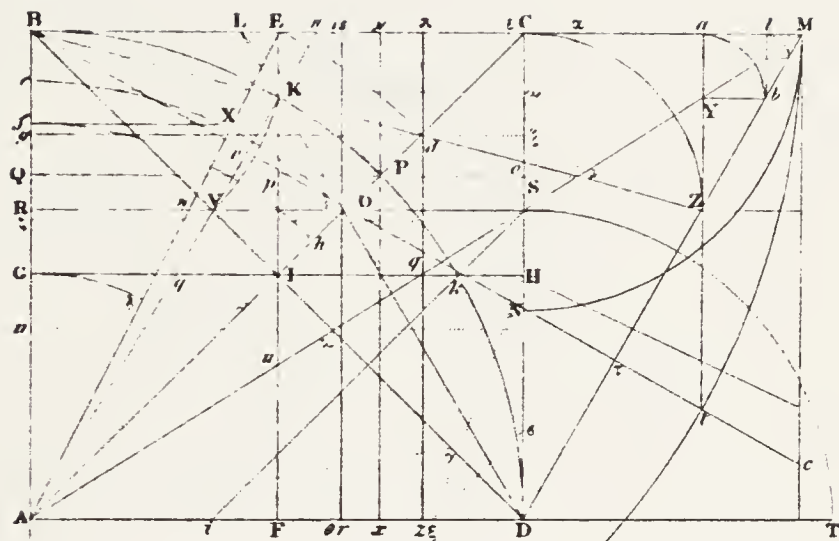






Fig. 1



*Fig. 2*



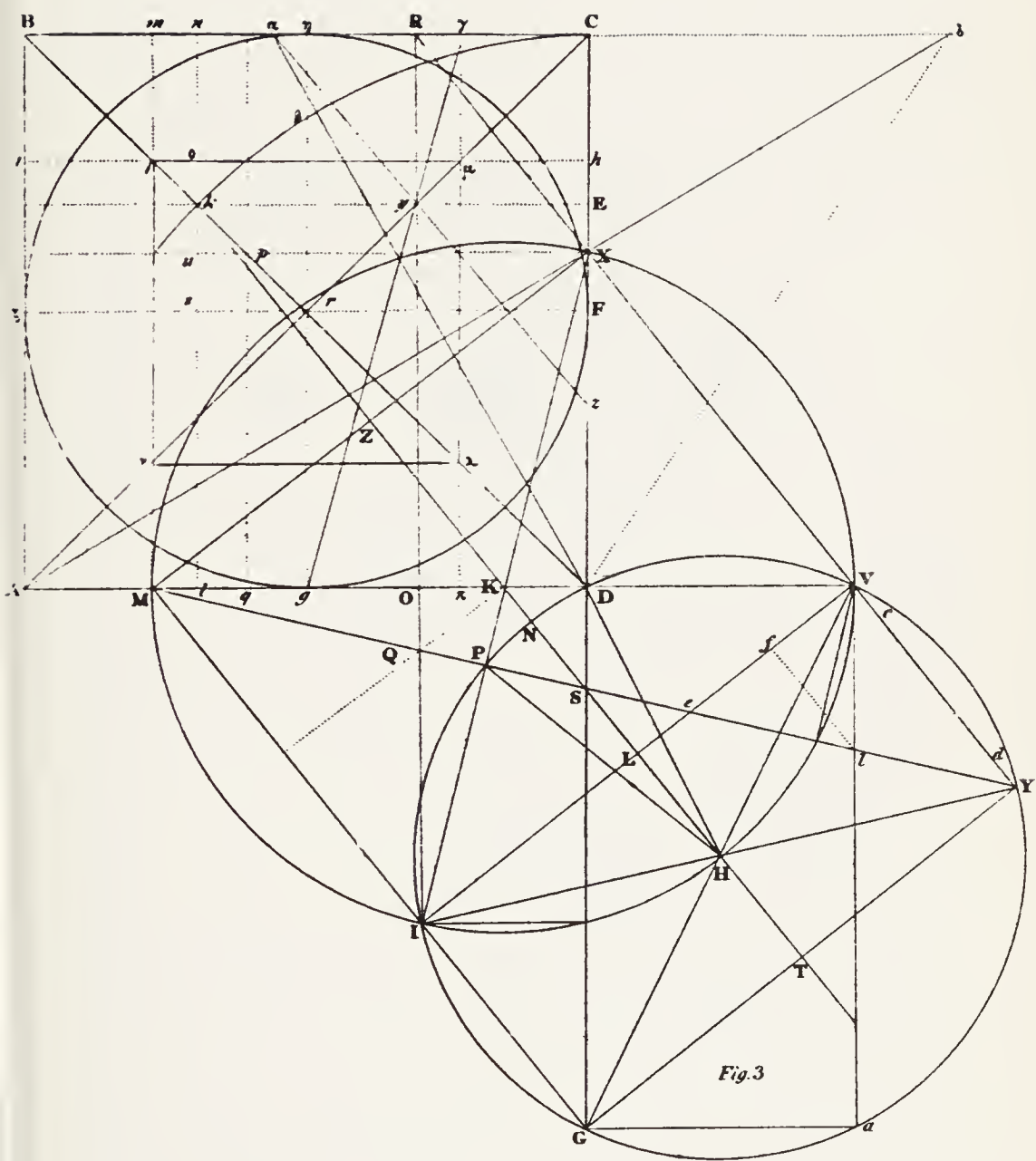


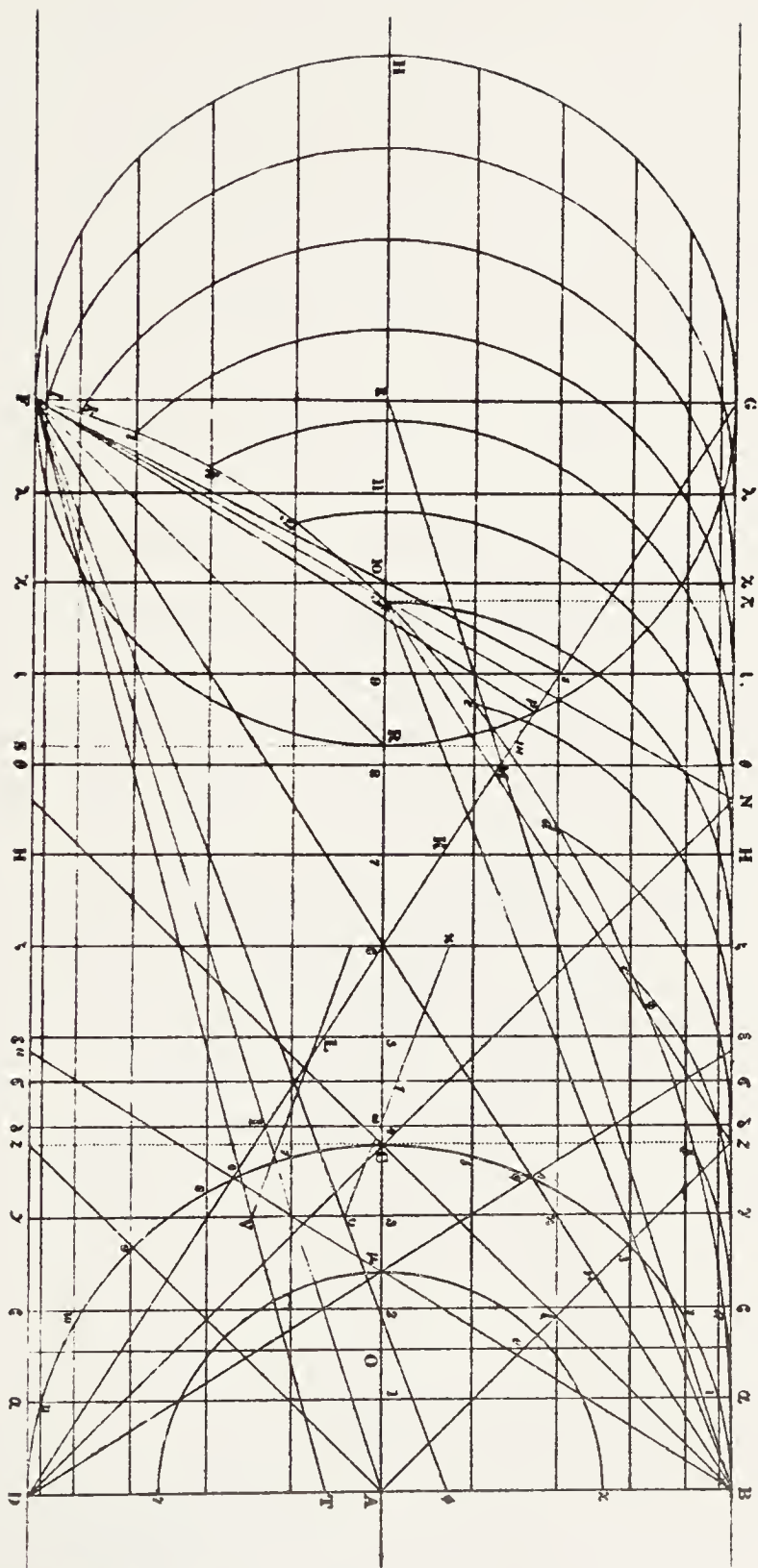
Fig. 3





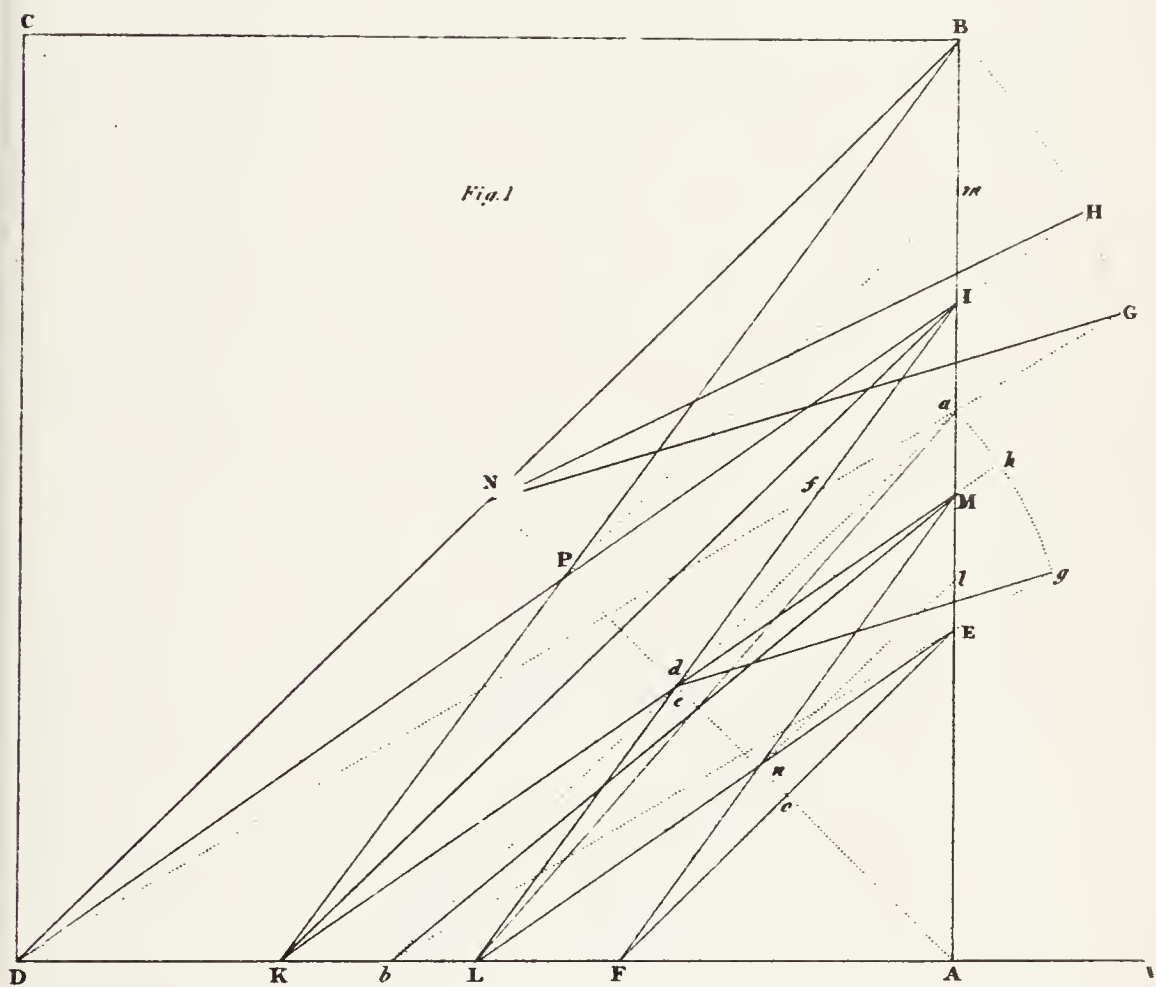






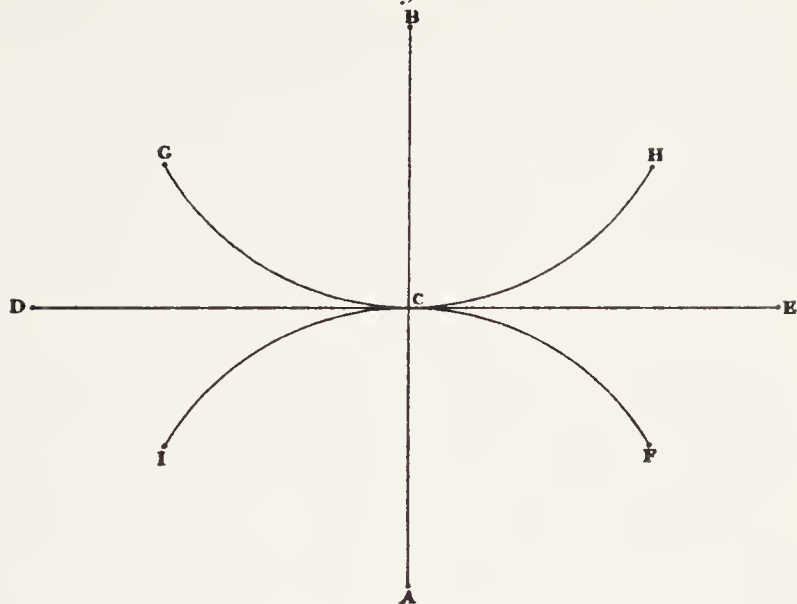




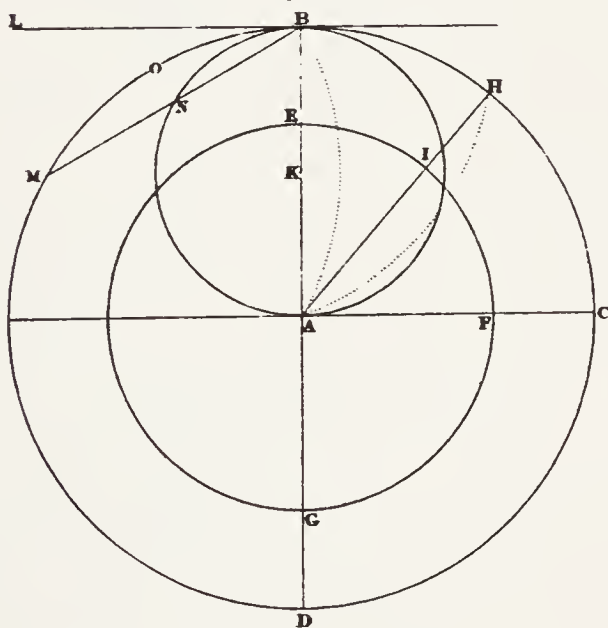




*Fig. 1.*



**Fig. 2.**







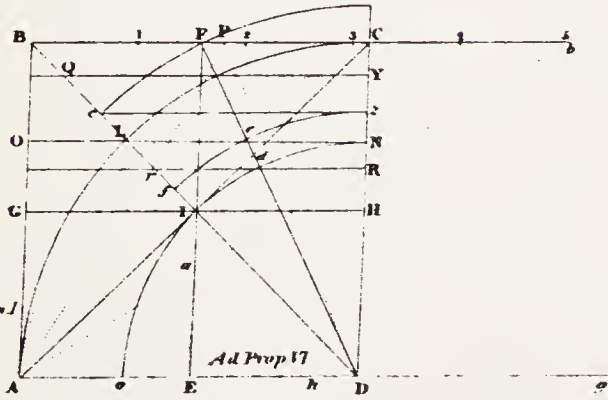
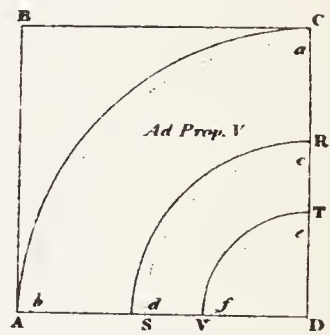
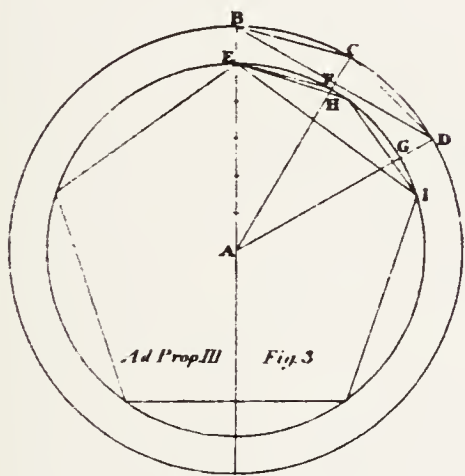
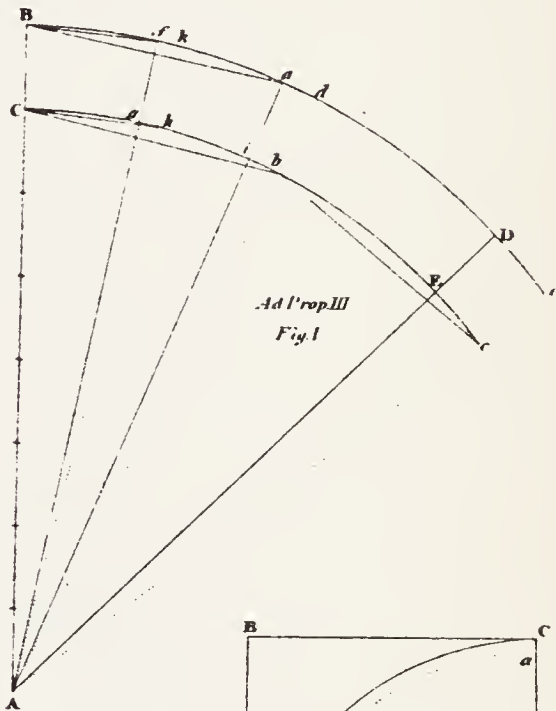
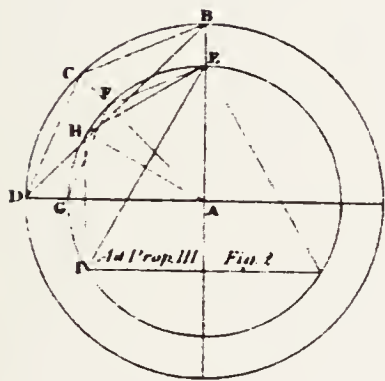
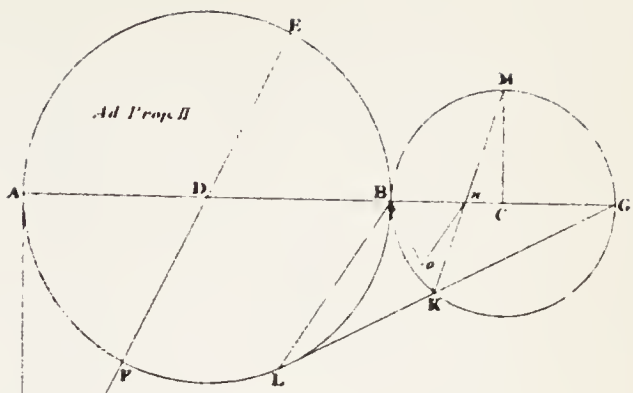
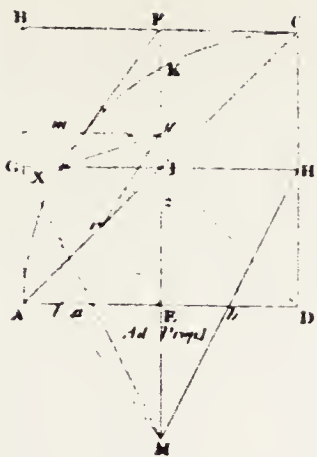




Fig. 1.

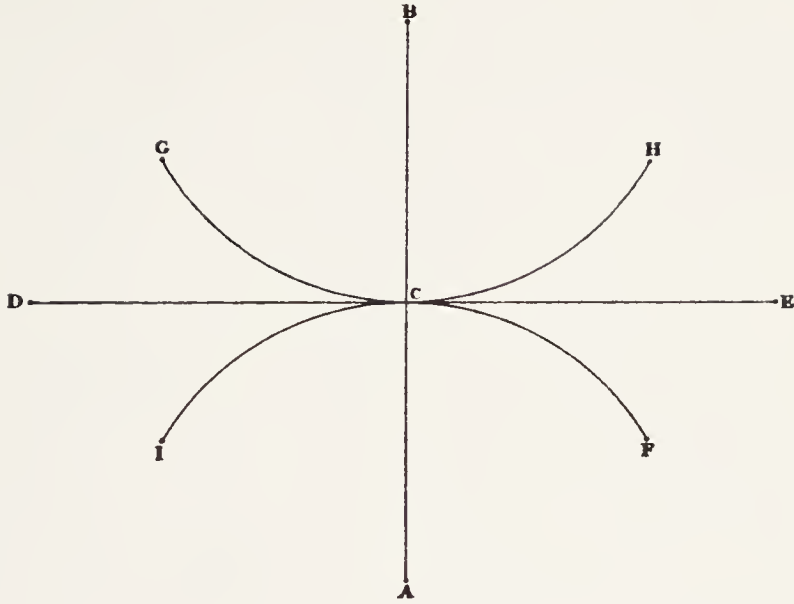
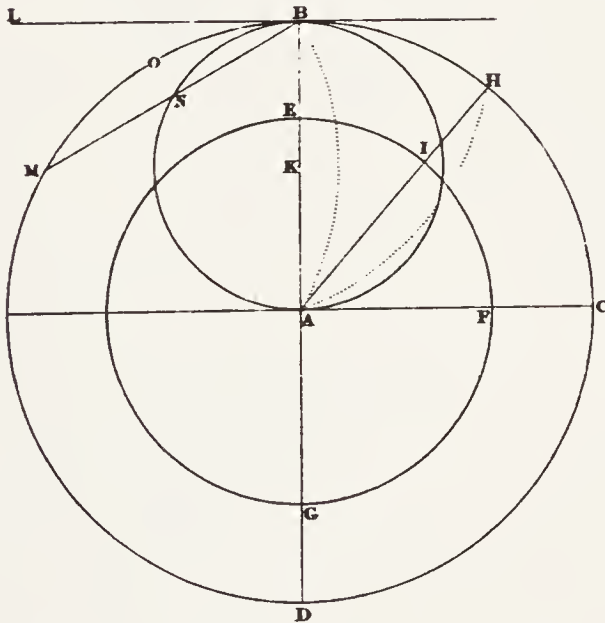
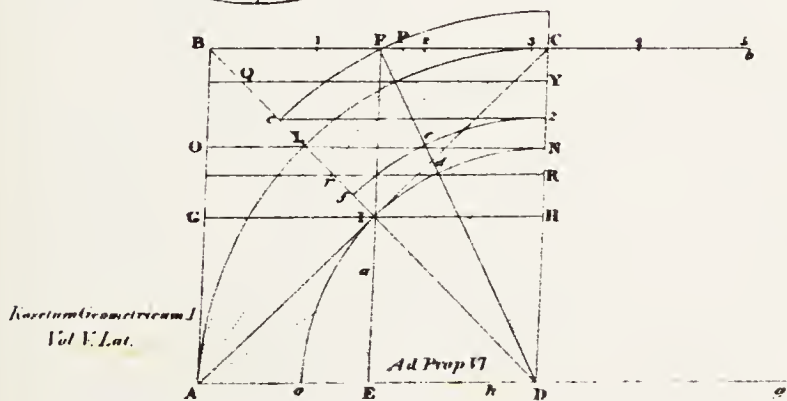
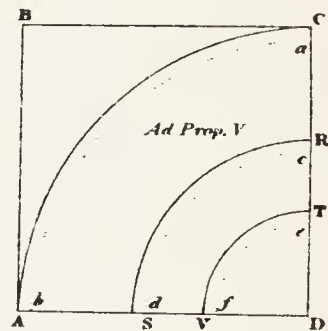
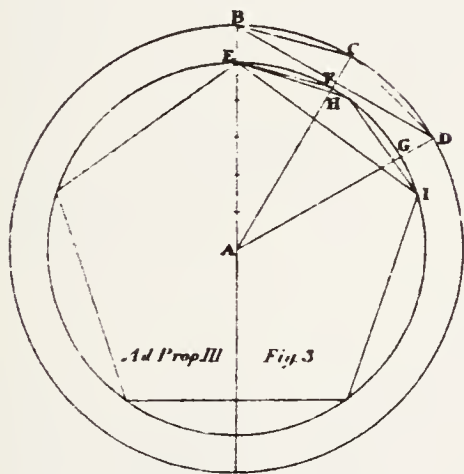
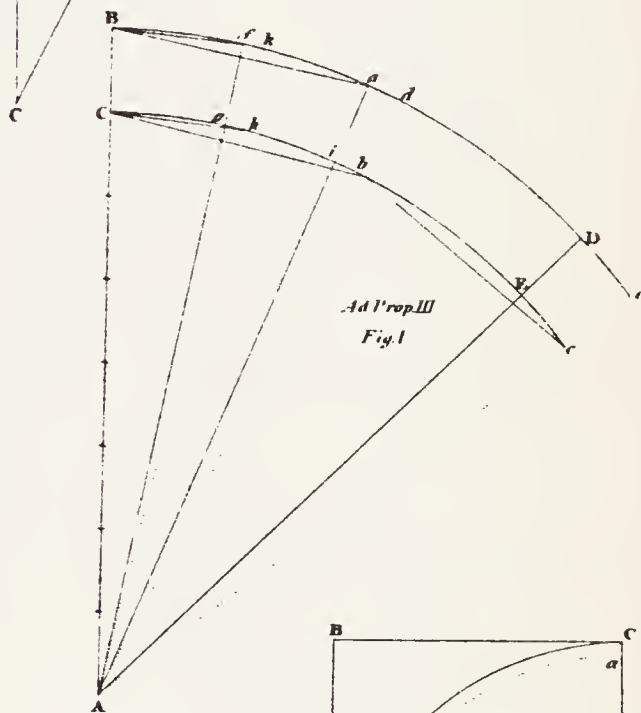
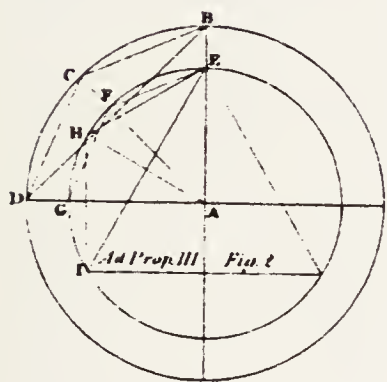
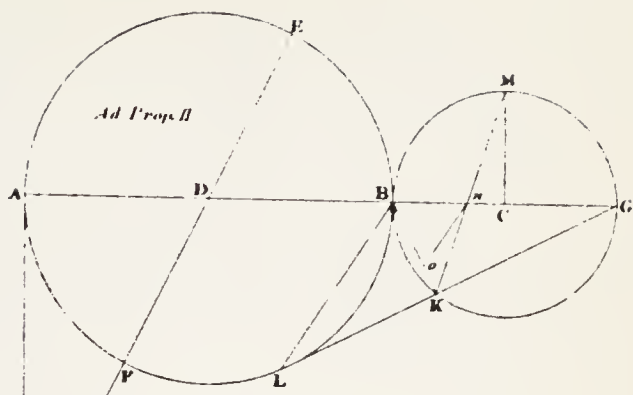
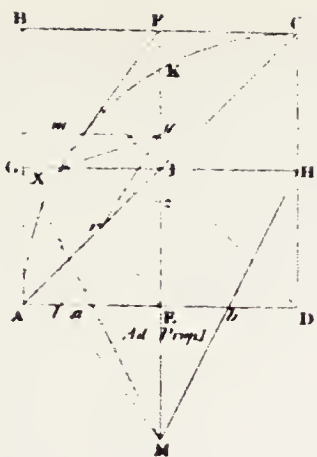


Fig. 2.

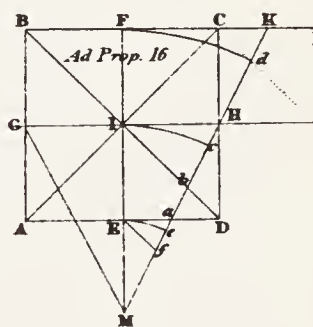
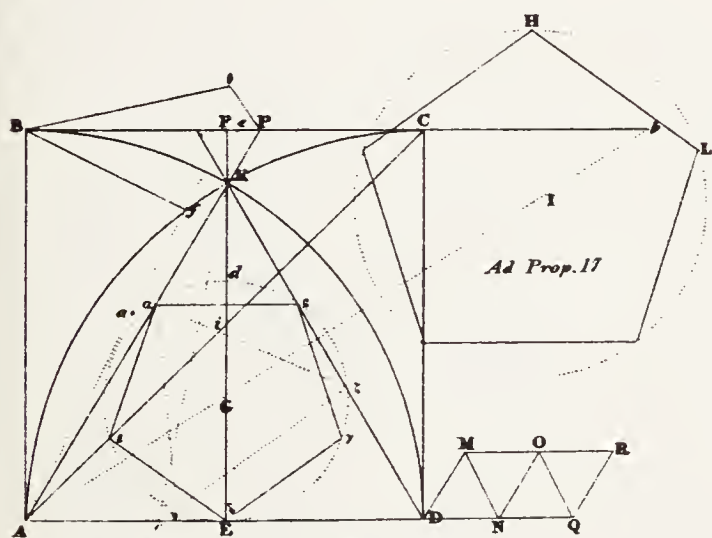
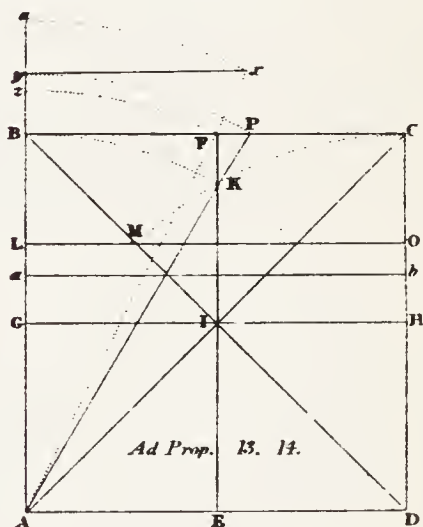
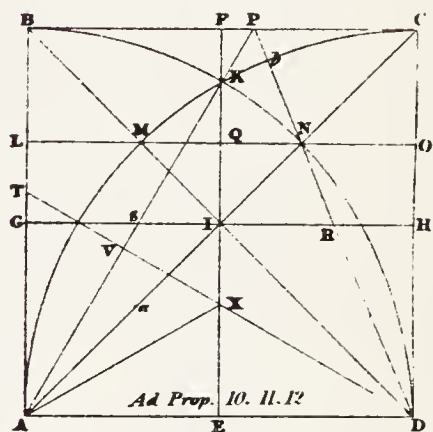
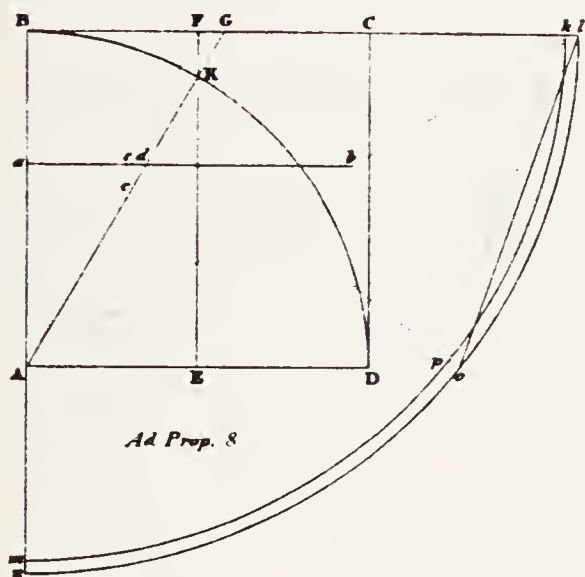
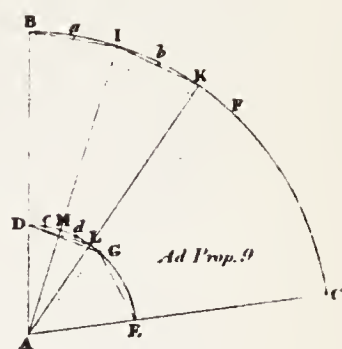
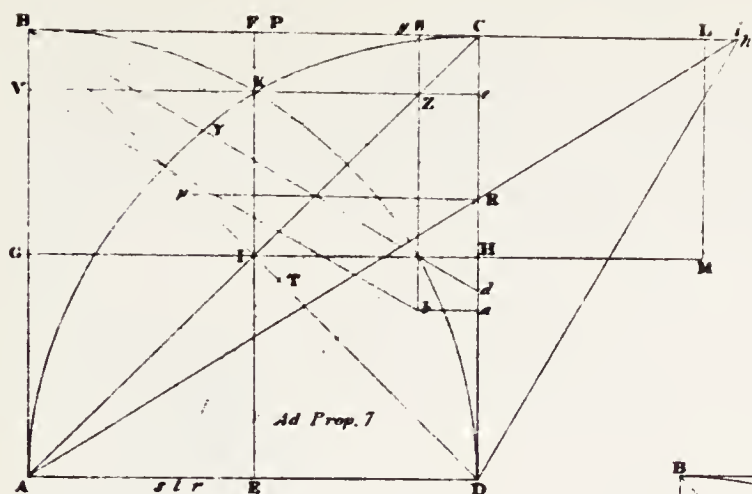






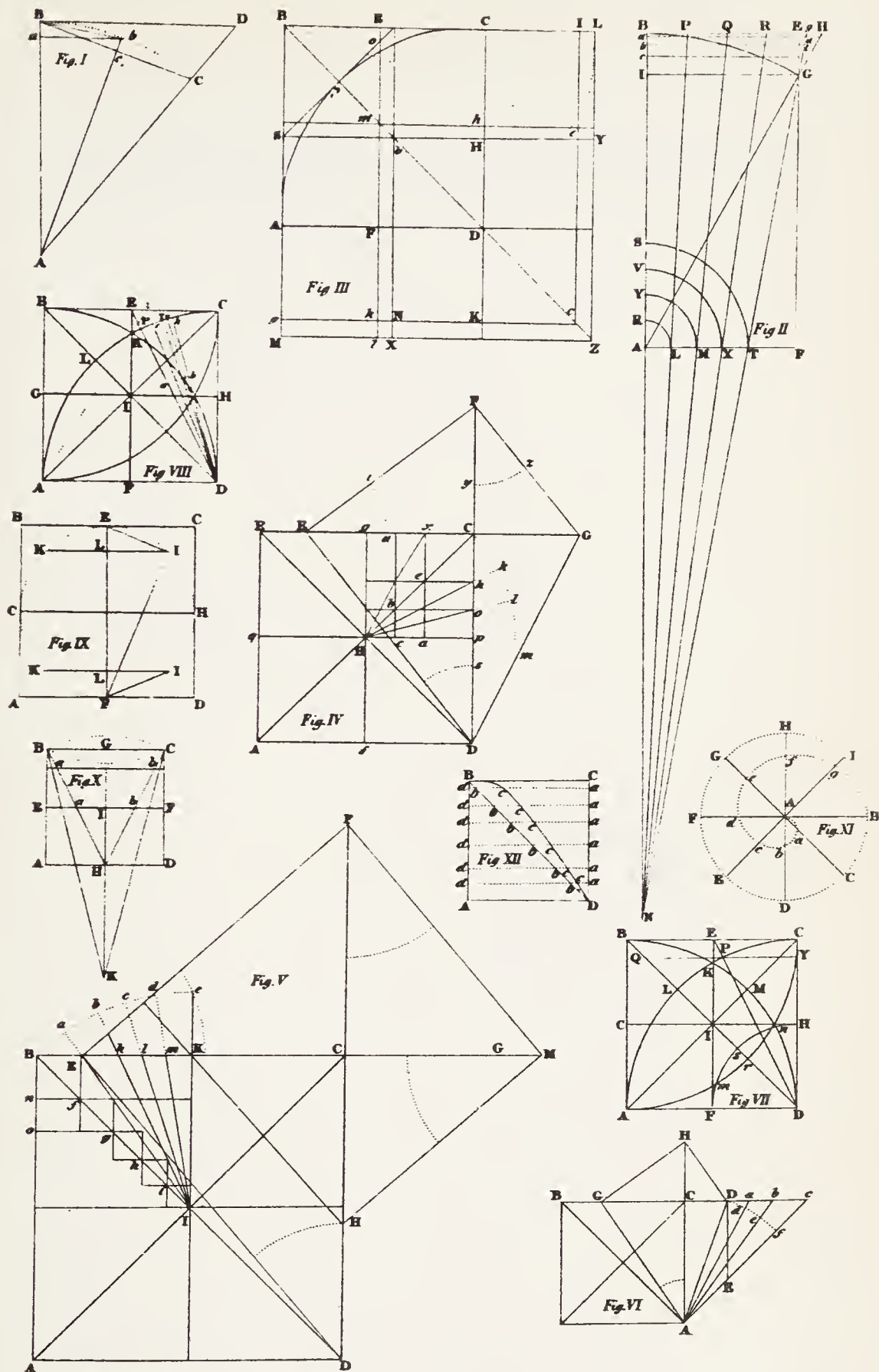




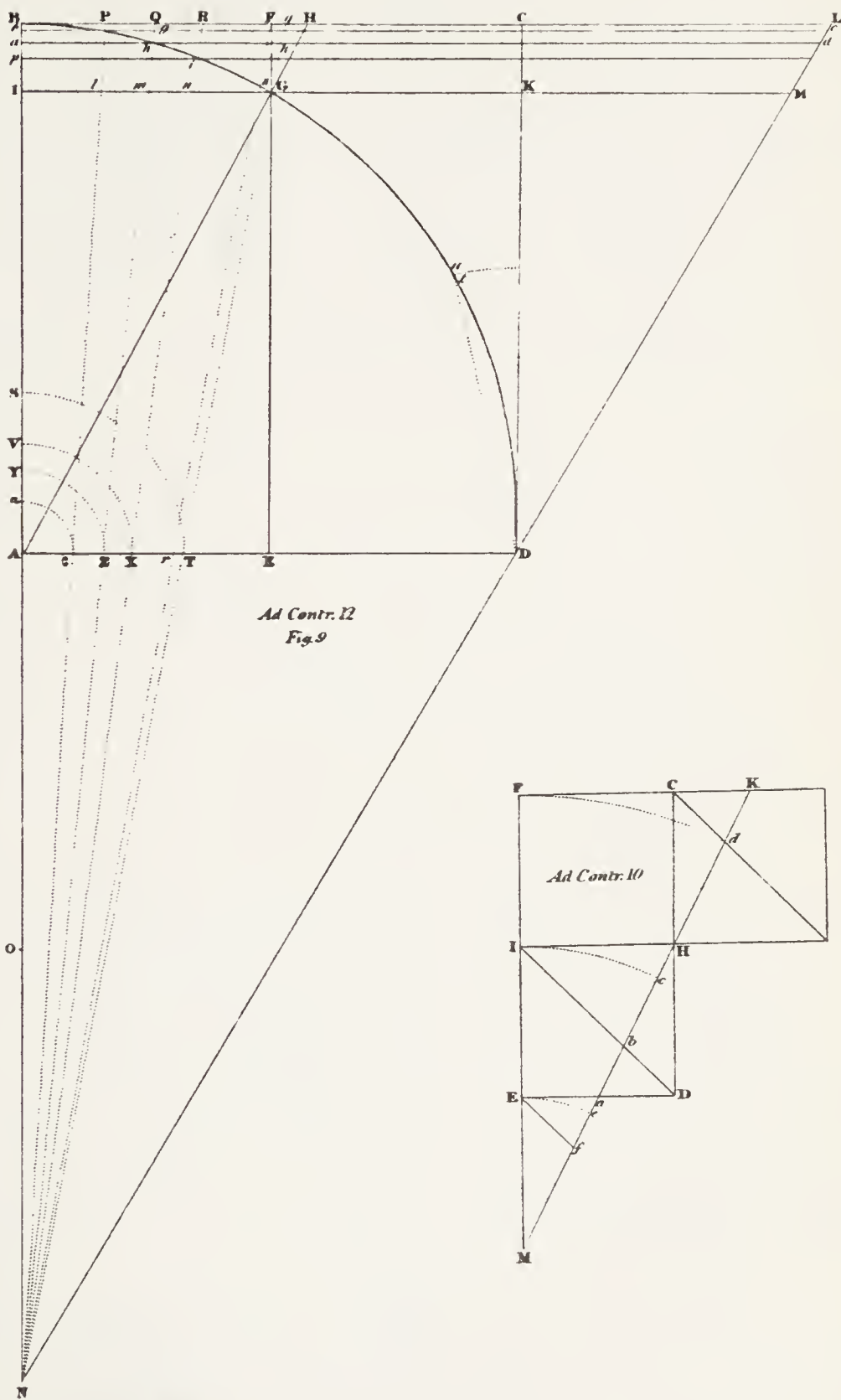




















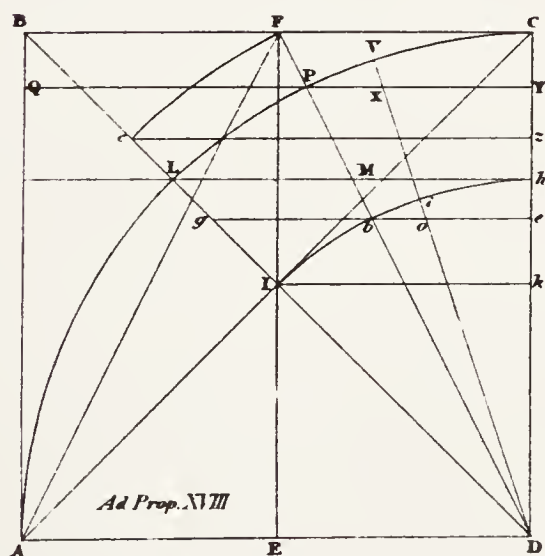
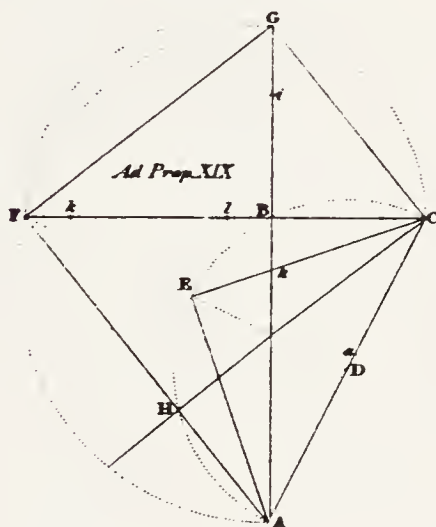
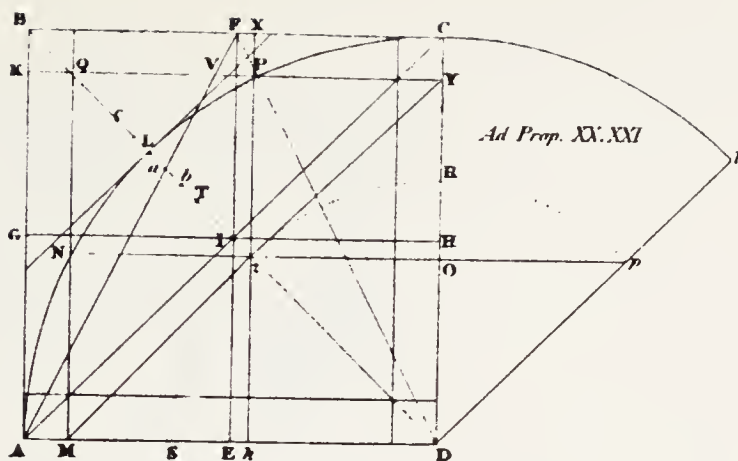








Fig. 1.

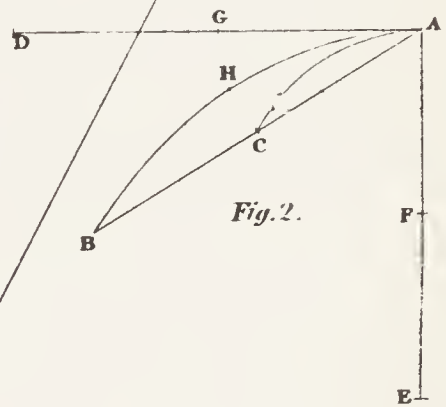
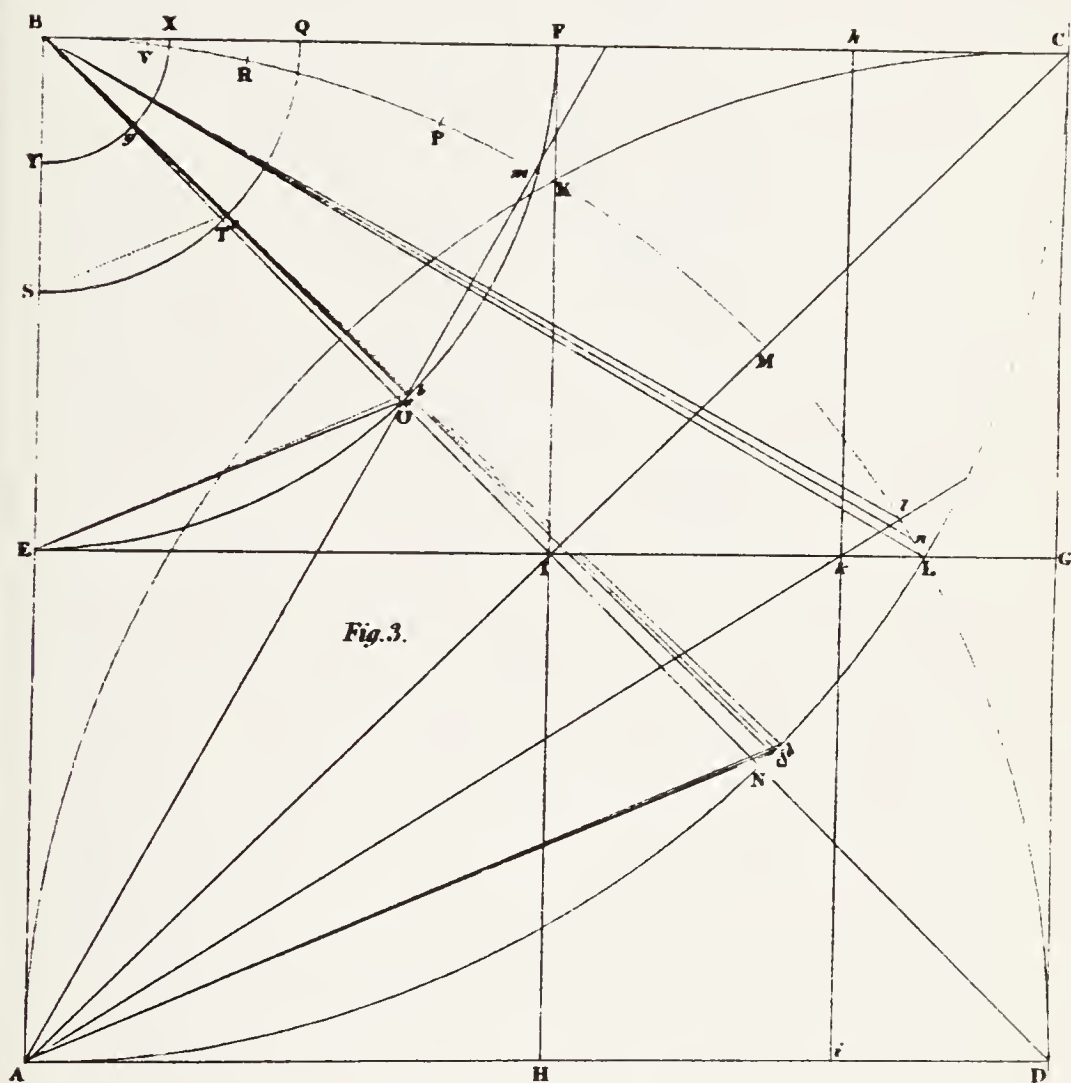


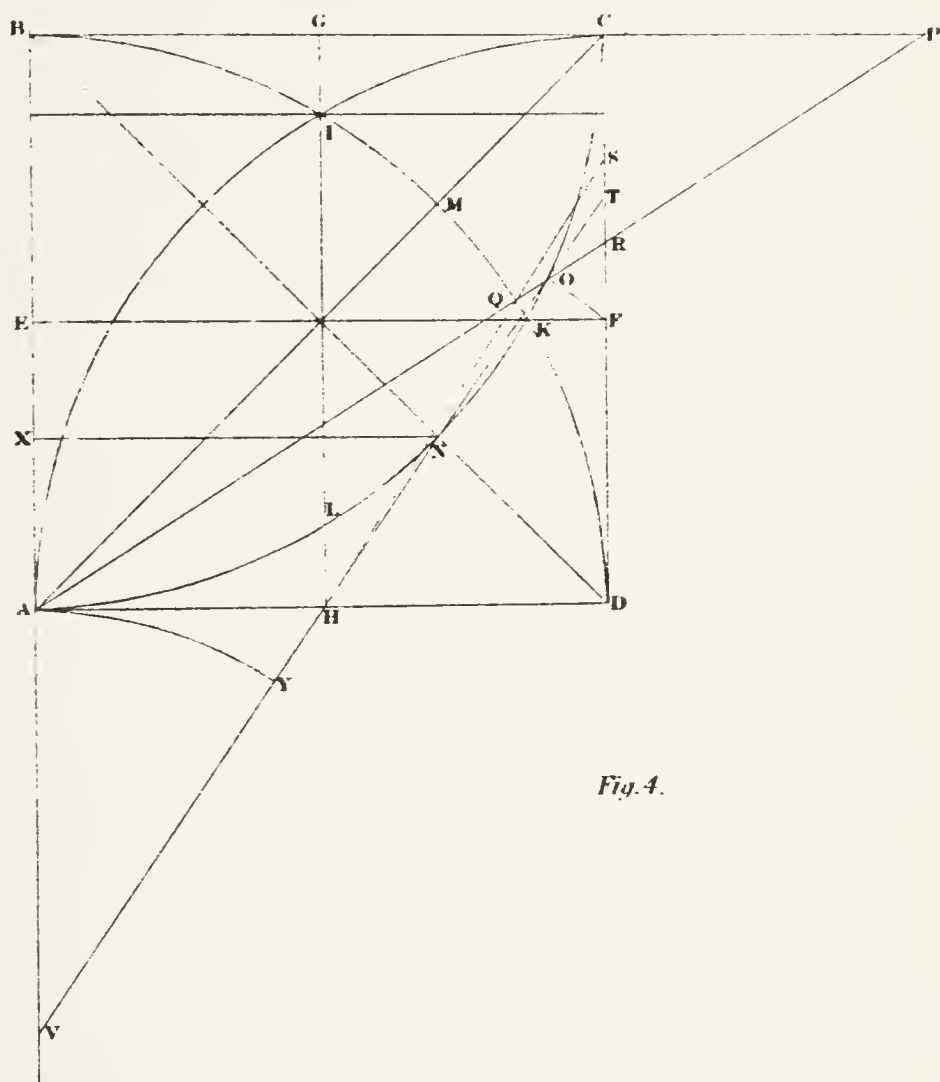
Fig. 2.



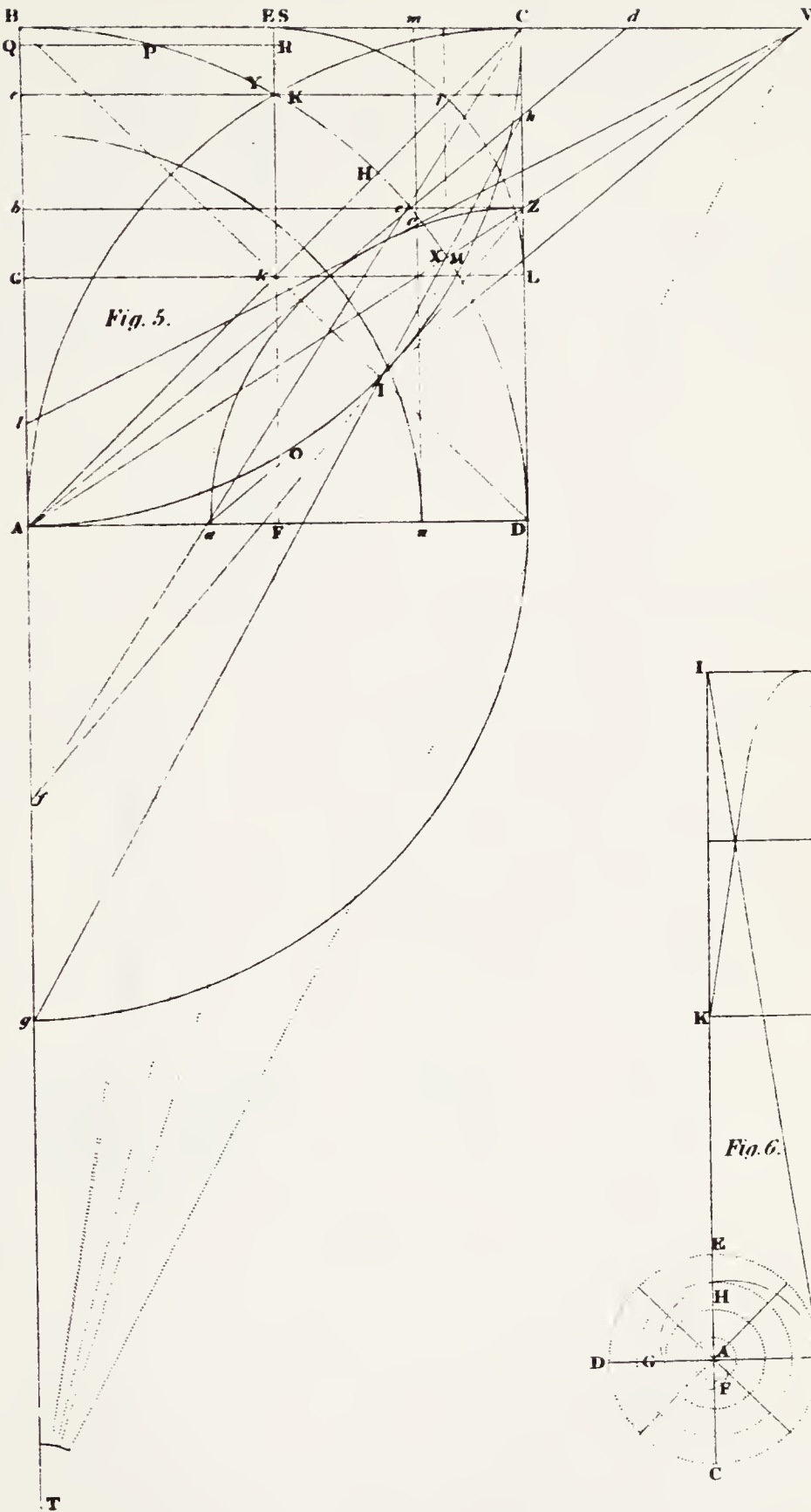








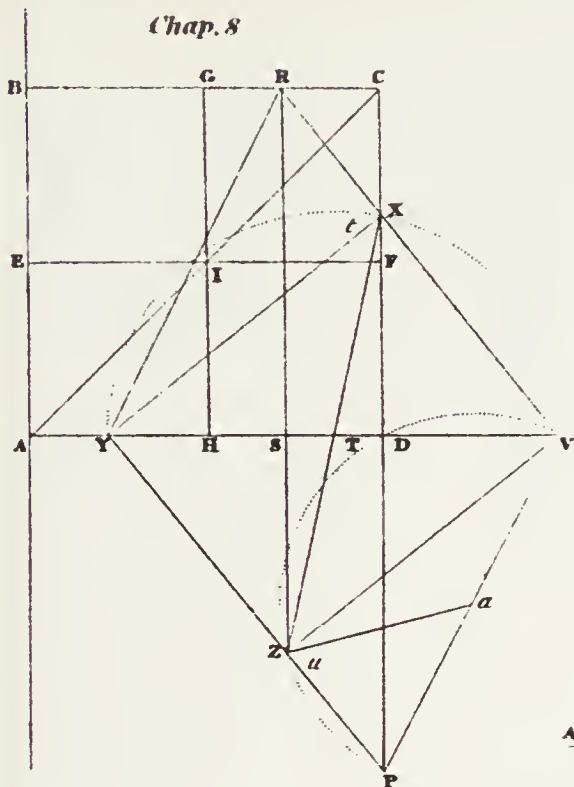




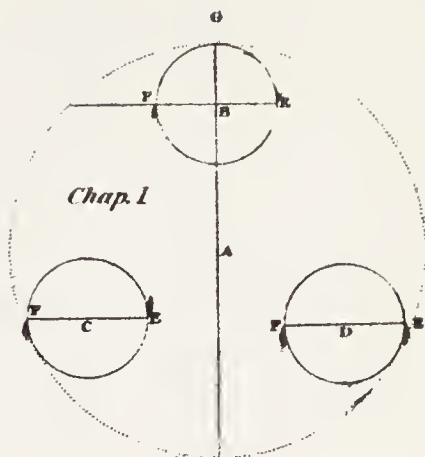




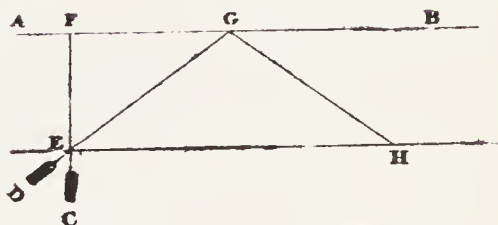
### Chap. 8



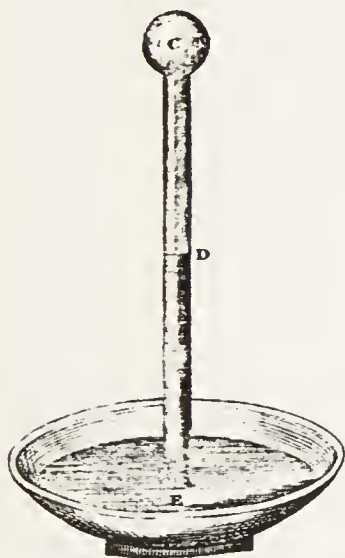
## Chap. I



## Chap. 7



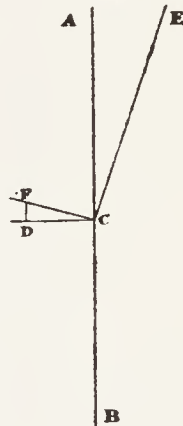
Chap. 3



*Chap. 6*



## Chap. 6



## Chap. 5

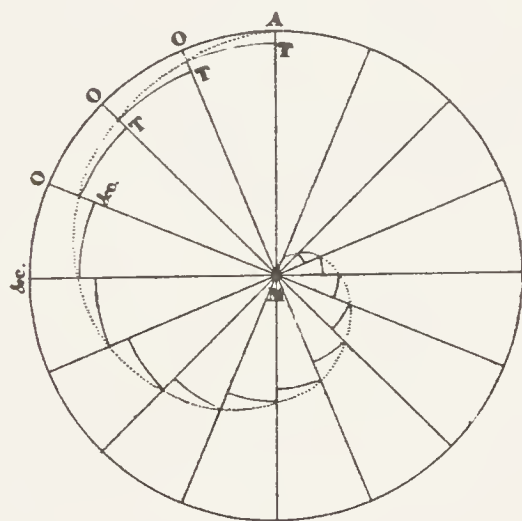
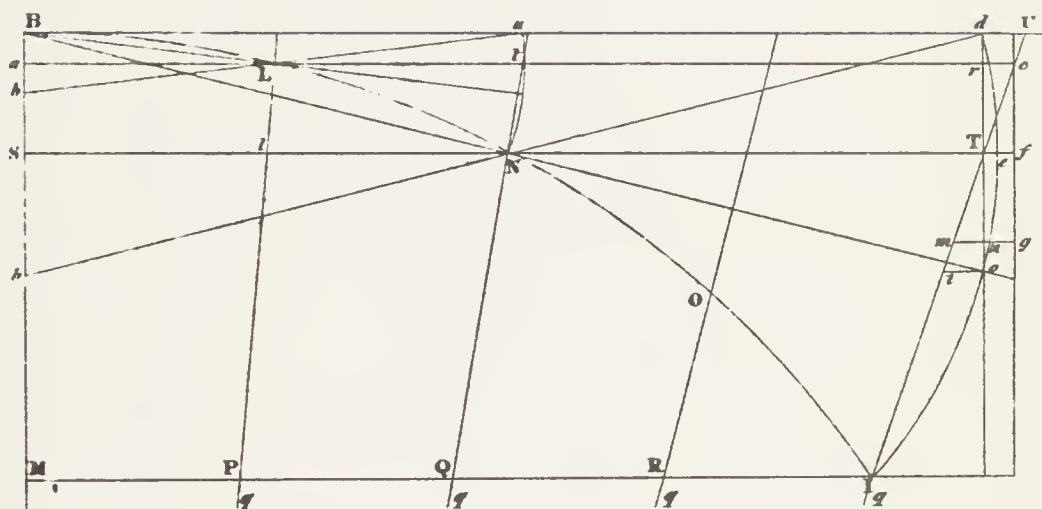




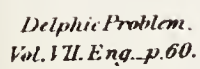
























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